


12-1-1984

Herald of Holiness Volume 73 Number 23 (1984)

W. E. McCumber (Editor)
Nazarene Publishing House

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Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 73 Number 23 (1984)" (1984). *Herald of Holiness/Holiness Today*. 246.
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 1, 1984





IMMANUEL— THE GOD OF COMPASSION

by General Superintendent William M. Greathouse

WHAT TRULY COUNTS in our moments of pain and suffering is having someone to *be* with us. More important than words or actions is the presence of one who cares.

Understanding this enables us to glimpse something of the meaning of Christmas. In Jesus, God has come to *be* with us. "The virgin shall be with child and will give birth to a son, and they will call him Immanuel"—which means, 'God with us'" (Matthew 1:23, NIV).

In Jesus the compassion of God is manifested. Repeatedly in the Gospels we read that Jesus was "moved with compassion" toward others. The Greek verb derives from a noun that means the entrails of the body where the most intimate and intense emotions are located. The compassion Jesus felt was far more than a superficial feeling of sympathy; He was moved in His "inward parts" with a deep and disturbing feeling for the suffering and sinful.

The Hebrew word used in the Old Testament derives from a word meaning "womb," so that divine compassion could only be described as the movement of the womb of God. "When Jesus was moved with compassion," Henri Nouwen explains, "the source of all life trembled, the ground of love burst open, and the abyss of God's immense, inexhaustible and unfathomable tenderness revealed itself."

Such are the mysterious depths of God's compassion disclosed in the life and ministry of Jesus. In choosing to suffer fully with us our pains, He lets us discover the true nature of our passions. He who is the sinless Son of God lived, *and lives*, our broken humanity in such a way as to enable us to face our sinful selves and return to God, the Source of all life and healing.

But Christmas is more than the *gift* of compassion in Christ; it is the *call* for compassion on our part. "Be

compassionate as your Father is compassionate" (Luke 6:36, JB).

Divine compassion is the Spirit's creation within us when we are totally identified with Christ. By setting out with Jesus on the road to the Cross, we become people in whose lives the compassionate presence of God can manifest itself in the world.

At Christmas the spirit of compassion stirs in hearts otherwise engrossed in worldly endeavor. For a fleeting moment we seem to glimpse its meaning—and then forget. This must not be so among us who know Christ! We must permit God in His compassion to penetrate our "inward parts" by yielding utterly to the sanctifying Spirit of Christ.

For Paul the compassion revealed in Christ was an everyday reality. "God is my record," he wrote one church, "how greatly I long after you all in the bowels of Jesus Christ" (Philippians 1:8). His "inward parts" were moved with God's compassion: "If there be . . . any bowels and mercies, . . . let this mind be in you, which was also in Christ Jesus" (Philippians 2:1, 5). He repeats such an exhortation in other letters. And John wrote, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:17-18).

Like Jesus, we live in a world of confused, hurting, needy, and sinful people. What right do we have to name His name if we are devoid of true compassion? Let us pray in this Advent season for a genuine rebirth of compassion in our hearts!

*Oh, to be like Thee! full of compassion,
Loving, forgiving, tender and kind,
Helping the helpless, cheering the fainting,
Seeking the wand'ring sinner to find!*

—Thomas O. Chisholm



The Greatest Commandment of All



LOVE

by JOHN W. MAY

WHEN THE BISHOP of London asked John Wesley what he meant by Christian perfection, he answered it was loving God with all the heart, soul, and mind. The bishop then said, "Mr. Wesley, if this is all you mean, publish it to all the world." Wesley replied, "My lord, I will," and he and his spiritual descendants took on the task.

In this manner, John Wesley related the words of Jesus to the experience of entire sanctification (Matthew 22:37-40).

"Thou shalt love," Jesus said, and it is a love that flows *upward*. Whatever other definitions we use, entire sanctification is loving God with all there is in us. Jesus said there were three areas where love must operate: the heart, the soul, and the mind.

The truly sanctified love God with all their affections, faculties, and powers. The human heart can only find fulfillment in loving God supremely; without that love, it is empty.

A newspaper story gave the tragic account of a man who committed suicide by hanging himself in his jail cell. The authorities found these words scrawled in pencil on the wall, "Why? Because I have no one to love." As the thirsty hart pants for the water brooks, our hearts thirst after God and are satiated with fullness of blessing in entire sanctification.

A wholly sanctified person loves God with all his mind. All his thoughts, intents, decisions, and deliberations bow to the mind of Christ. He maintains perfect peace only as his mind is stayed on God.

This holy love flows *outward*. We must love our neighbors, Jesus said. When we see the word *neighbors* as *others* it becomes a tremendous assignment. Love breaks down the barriers of race prejudice and animosity.

Sanctified people become keenly aware that their world is largely inhabited by other people. We realize our witness is on exhibition daily—human relationships, encounters, and confrontations are part of ev-

eryday living. Whether we win him or not, every man is a neighbor in a very vital way, and our attitudes count.

Adam Clarke wrote, "We owe to our neighbor what we have a right to expect from him." We do despise to sanctifying grace when we do not respond to our neighbor's need, both in spiritual areas and elsewhere.

This love also flows *inward*. "Love thy neighbour as thyself" is the holy principle laid down by Jesus.

Everywhere we look we may see self-hate today. So many have lost a sense of decency and dignity. They abuse themselves with alcohol, tobacco, drugs, and lust. They have lost respect for themselves.

There is a sense in which self-denial is a must, but self-annihilation runs counter to holy living. Holiness brings dignity and a sense of worth to humanity.

God created my body, and He does not do sloppy work. God saved me and made me a new creature in Christ.

God sanctified me and enables me to live a clean and holy life. God keeps me safely, securely, and well.

The front pages of our newspapers are crowded with stories of self out of control. Radio and television depict in fact and fiction the basest sort of living.

The news carried a story a while ago about a man who went to sleep in a trash bin. All at once he was jolted awake. He had been scooped up by a garbage truck, knocked unconscious, and he came to in a compactor. The driver stopped for two more loads and then a third when he heard faint hollering. He could not locate the voice and turned on the compactor. When he heard a banging in the truck he stopped it, and heard a man's voice say, "I sure would like to get out of wherever I am."

There is no need for any to fall asleep in the trash bins of sinful life or to be squeezed in the devil's compactor, when the blood of Jesus provides cleansing and power for holy living.

The greatest commandment of all is positive, not negative. To love God supremely, our neighbors compassionately, and our cleansed self respectfully is life's greatest fulfillment and its highest joy. That is what entire sanctification is all about. □

JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.



HERALD of HOLINESS

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Cover Photo: by H. Armstrong Roberts

Volume 73, Number 23 December 1, 1984 Whole Number 3411

Bible Quotations in this issue:

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HERALD OF HOLINESS (USPS 241-440) is published semimonthly by NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. Copyright 1984 by Nazarene Publishing House. POSTMASTER: Please send change of address to Herald of Holiness, P.O. Box 527, Kansas City, MO 64141. SUBSCRIPTION PRICE: \$5.50 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.

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HELP THE NEW CHRISTIAN

May I say a word in the interest of the newly saved or sanctified? It is gravely important, not only for church growth but also for the person or persons involved.

Christ died for the salvation of the individual, and we must be ready to do all we can for the preservation of those who accept Him and begin to walk with Him.

Providing Bible reading schedules or suggested scripture portions to be read and studied is good, but not good enough. Someone close to God is needed, someone who has a daily, fresh contact with the Savior and is quick to reach out and steady the believer while making Christ real.

Too many fall by the wayside be-

cause "no man cared," really cared, for souls.

*J. M. Yarbrough
Valrico, Florida*

EADES ARTICLE COMMENDED

I want to commend Lois Blanchard Eades for her article "I Don't Know What to Say" (Aug. 1). In 1980 we lost our firstborn child after eight days of life. The comments from our friends during her short life and after her death were of a fascinating variety. Some people ignored the entire situation. Some comments hurt us, some angered us, and some helped us. Although we do not know why God took her to be with Him, we know that Elizabeth's death has been used to help others. We also know that God is in control. The arti-

cle by Lois was excellent, and I hope its words were absorbed by many so each of us can comfort others in their loss. Please send my thanks to Lois.

*Wanda Couzens
Roswell, New Mexico*

PARDONED BY GOD AND GOVERNOR

I am a Nazarene evangelist and a member of Bethany First Church of the Nazarene. I spent 22 years in different prisons across the United States. Just this August I was given a full pardon for all of my crimes by the governor of Oklahoma. That is a miracle, for it's unheard of for a person with my past to ever receive a pardon.

(Continued on page 20)



Street kids looking into the home for abandoned children

I RECENTLY TRAVELED at my own expense to Calcutta to work with Mother Teresa and her Missionaries of Charity.

Calcutta is without a doubt the most wretched city in the world. I was in shock the first day as I witnessed how 10 million people struggle to survive.

The road from the airport to the slums where Mother Teresa lives and works is bordered by ditches, open sewers, and ponds. Although the water is polluted, women wash garments and men take baths. Naked children pick through garbage heaps looking for treasures. Ugly vultures—the most vile birds I have ever seen—were perched atop mud-thatched huts. The city stench and traffic fumes made me nauseated as did the sights and sounds . . .

I stayed at the YWCA for \$4.50 a day (including breakfast). My third floor room was small and simple, with a dirty mattress and clean sheets, a rickety desk and chair with one arm, cupboard space and a precious ceiling fan to circulate the 90° air. The shower down the hall dropped cold water and flooded the floor. Electricity blackouts and monsoon rains were everyday occurrences. Bottled water and sanitary food were impossible to find in this dreadful breeding ground for disease and poverty.

I first encountered beggars on the steps of the YWCA. An old man with one leg muttered with down-



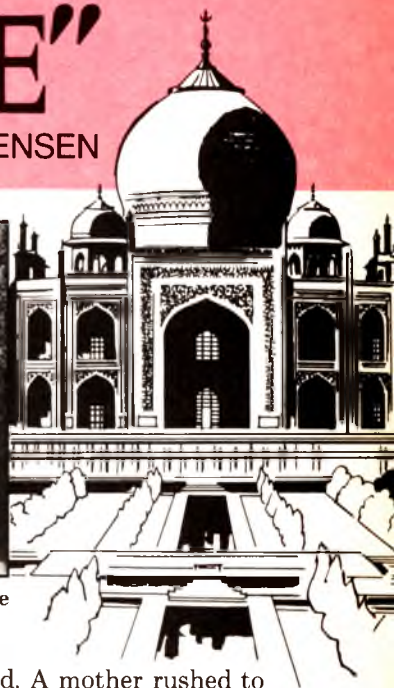
Mike Christensen with some abandoned Indian children

“YOU DID IT TO ME”

by MICHAEL J. CHRISTENSEN



Mother Teresa ministering in the home for the dying.



cast eyes and outstretched hand. A mother rushed to my side and almost thrust her starving baby into my face. A young girl holding a tin bowl fell asleep in the doorway. (Signs of malnutrition were present all over her body.) Flies landed on her mouth and face, failing to wake her from her afternoon slumber.

These were commonplace figures on the streets. Everywhere I turned I was confronted with extreme poverty and was emotionally overwhelmed and powerless to help. Initially I gave a rupee to all who approached me, but within hours I became quite selective in my charity.

It is difficult to imagine the appalling street scenes of daily life in Calcutta: A half million sleep on the streets; thousands of destitutes on the threshold of death can be found near the train stations and under Howrah Bridge. Live infants are thrown into garbage cans, lepers tossed into gutters, and aging parents rejected by their children are left to die alone . . .

“Being unwanted,” says Mother Teresa, “is the greatest disease of all. This is the poverty we find around us here. The hunger for human love in the world is more urgent than the hunger for food. The hunger is not just for bread and rice, but to be loved, to be someone.”

(Continued on page 6)

MICHAEL J. CHRISTENSEN pastors the Golden Gate Community Church of the Nazarene in San Francisco, California.

"YOU DID IT TO ME"

(Continued from page 5)

Some of the hungry, the disfigured, the diseased, the rejected, are rescued by a Missionary of Charity and brought to the home for dying destitutes or the malnutrition center for infants.

I volunteered for several days at these two homes and offered what meager gifts I could. As a coworker of Mother Teresa, I dispensed medicine, hand-fed those too weak to sit up to eat, massaged legs that were skin and bones, and assisted nurses trying to save lives.

At Kalighat, Mother Teresa's home for the dying, a sign at the entrance reads: "THE GREATEST AIM IN HUMAN LIFE IS TO DIE IN PEACE WITH GOD." What the Missionaries of Charity try to do is simply to offer loving attention in the name of Jesus, nurturing a dying victim back to health, or helping him die with dignity as a child of God. "We let the one who has lived like an animal die like an angel," says Mother Teresa.

At Howrah House for sick and abandoned babies, I found myself changing diapers, holding and feeding infants their breakfast of chopped eggs, and walking children around the room with their tiny hands wrapped around my fingers, helping them regain their strength. Despite the bloated stomachs, balding heads, and open sores from malnutrition, the babies were adorable and so responsive to human love. I discovered nurturing qualities I never before thought I had.

After Communion one morning, I told Mother Teresa how I felt about working in her homes. "Did you see Jesus?" she asked me. I could not say yes because all I saw was suffering and disease. I was simply trying to expose myself to appalling human conditions and cope.

Mother Teresa tried to help me see it from her perspective: "When we love the poor, we do not first see the poor; we first see Jesus! We are not social workers but missionaries of Christ's love. We do it *for* Jesus! And when we pick a body off the street and nurture him back to health, we do it *to* Jesus! It is His face we see in the faces of the poorest of the poor . . ."

As we sat on a bench outside the chapel, Mother Teresa took my hands in hers and said: "The gospel is written on your fingers." She slowly pointed to each of my five fingers, carefully emphasizing each word—"YOU DID IT TO ME."

She brought my five fingers together and said, "See the five wounds of Jesus? This is His love for you . . . Now close your fist. This is the sacred heart of Jesus that says to us: 'when I was hungry, you gave me meat, when I was thirsty you gave me drink; I was a stranger and you took me in, naked and you clothed me; I was sick and you visited me . . . And at the end of life, your five fingers will excuse you or accuse you of doing it unto the least of these. YOU DID IT TO ME.'"

I was overcome by the simple truth of the gospel from the mouth of Mother Teresa. "By their fruit you will know them," she was saying. The only gospel most people will ever read, she reminded me, is the gospel written on your life.

As we said good-bye, she said to me, "Matthew 25 . . . You teach your people that." □





PUBLISH OR PERISH

by GALEN D. WILCOX

FIRST OF ALL, let's define the terms. *Publish* means to bring before the public, give outward evidence of, announce, proclaim. *Perish* means to be destroyed or ruined, pass from the scene, fail to survive, deteriorate.

In academic circles there is a well-known maxim: Publish or Perish. Articles are submitted to technical or scholarly magazines; white papers are delivered before learned societies; books are written to evidence research and present conclusions. To be published is a matter of survival in academia.

In Kingdom circles, too, the imperative of "Publish or Perish" is clear: We must proclaim or deteriorate. Paul said that sorrow and desolation would be his if he did not proclaim the Good News. "Woe is unto me, if I preach not the gospel!" (1 Corinthians 9:16). Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Peter and John said, "We cannot but speak the things which we have seen and heard" (Acts 4:20). Can we do less and still survive spiritually?

Simultaneously, in a Sunday evening service in our church in San Jose, Calif., God spoke to my wife and me regarding a special assignment in Japan. We had been contacted through the Division of World Mission about teaching English in Japan Christian Junior College, a Nazarene institution located in Chiba, near Tokyo. That January evening, God impressed each of us with John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain:

GALEN D. WILCOX is a Nazarene missionary on special assignment with the Japan Mission in Chiba, Japan.

that whatsoever ye shall ask of the Father in my name, he may give it you."

This was the assurance we needed. We sold many of our earthly possessions, stored the rest, rented our house, shipped the items we would need in Japan, and in less than three months arrived on the field. What a reception we received from the resident missionaries! They were so kind to help us get settled, to show us how to drive on the narrow, busy streets, and how to shop when all labels are unintelligible to *gaijin* (foreigners).

More than a year has passed and we are hopelessly in love with Japan—its people and its beauty. We have dozens of Japanese friends outside of the college community on whom we are exerting a positive Christian influence. One of them, Yumiko, owns a flourishing confectionary shop in Sakura. A few months ago she presented to us an original painting, done in beautiful Japanese calligraphy, and she explained that it symbolizes "a clean heart, because that is what you have." Recently she came to our house for a good American meal. As we came to the table she said, "Please pray. I like to hear you pray." After we had finished eating, she joined with us in singing "Jesus Loves Me." Some might say that we met her "by chance," but God's appointments are never by chance.

Within the college there are many opportunities for witnessing, and one by one we have seen our students accept Christ, not because of anything we have done, but because God is faithful and His word does not return unto Him void but accomplishes His purpose (Isaiah 55:11).

Motomi accepted Christ not long ago, was baptized, and joined our College Church. She has developed into a faithful and involved member. She rarely misses a service, teaches a junior high Sunday School class, and participates with a group of college friends in holding children's meetings in a nearby community park. Some of these children now attend our Sunday School. Recently, Motomi's father started coming to church. He was impressed by the change in his daughter's life. He says now that he, too, wants to find the better way. What a beautiful example of God's timing and grace!

Most of the students who become Christians have grown up in Buddhist homes, and their families often oppose their decision to follow Christ. Some of them have been persecuted and literally turned out of their homes. So it is not an easy choice to make, but one that takes on great meaning. We will ever be grateful for the opportunity to be a small part of their lives.

The Lord is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). He commanded us to "Go . . . and teach all nations" (Matthew 28:19), and promised, "I will give power unto my . . . witnesses" (Revelation 11:3). To publish glad tidings of peace and redemption is far better than missing one's calling and living a life of frustration and defeat.

There is a sense of urgency in the message, Publish or Perish. God help all of us to reach out and proclaim His love, for all people are precious in His sight! □



GOD'S BOOK IS

Alive
by A. BRENT COBB

OF LATE I have been struck by three thunderbolts of truth. They have uncovered my own wrong attitudes, and they are altering my life.

Here is how it has happened. Each time I was steeped in study of a profound passage of Scripture. And the written Word spoke to me forcefully as "strong meat for men"—food for Christians grown beyond the "babes-in-Christ" stage.

I felt a surge of excitement at the prospect of teaching these great truths to my people. What powerful life-lessons they could be, I mused. What life-transforming possibilities they hold.

Then it happened. Before I could communicate those concepts to others, they began to grip my conscience and to change *me*. Let me give three instances of how this worked.

The parable of the workers in the vineyard points up the generosity of God (the vineyard owner). Those workers who had labored long and hard were incensed that the less-deserving latecomers were paid as much as *they* had been paid. The vineyard owner (who represented God) replied to their complaints, "Don't I have the right to do what I want with my own money? Or are you envious because I am generous?" (Matthew 20:15, NIV).

A. BRENT COBB pastors the First Church of the Nazarene in Sacramento, California.

Just before I was to teach the lesson of this parable I had an experience that made the lesson live for me. One of my favorite writers, Raymond C. Ortlund, was in our city and speaking at a gathering of evangelical leaders and pastors. I had the privilege to attend.

Before Dr. Ortlund spoke, I visited the book table on which numerous books by our speaker and by his wife, Anne, were displayed for sale. I purchased two of the books, paying for them with a check.

Soon the guest speaker began sharing with us. He spoke from his great heart of a pastor and drew upon the long years of his pastoral ministry for his illustrative material. And I thought to myself, "What a good and generous man of God he is."

Then, when his talk was over he did something quite upsetting to me. He talked about the books by him and his wife. He especially recommended a recent book on worship by his wife. He explained that he had only brought along a few copies of that particular book, but he wished that we all might have a copy. Then he added that anyone who wanted a copy of the book could *have* one—for free.

Dr. Ortlund's generous offer bothered me. I had already bought a copy of that very book, and with a check no less. It did not seem fair for the others to get the book *gratis*. A little later the parable and its meaning penetrated my mind. Was I envious because a good man was generous toward others? Then and there I purposed in my heart to learn the lesson I was going to attempt to teach to my people.

Another time I was doing an in-depth study of the Ananias and Sapphira incident recorded in Acts 5. This husband and wife in the Early Church had secretly agreed to deceive the church body. It had to do with money they were bringing to the apostles for helping the church's needy members. They planned to give part of some money that had come to them, but they would claim that it was the entire amount. However, their duplicity brought them to a dramatic and dreadful end.

I was fired up and ready to teach soon the principles of ethical purity suggested by this awe-inspiring incident. Then something from my past began pricking my conscience. It would not go away. I was sure I had settled this to the satisfaction of other people. I was clear. But my own conscience was no longer clear. The Holy Spirit was prompting me to clear up the matter God's way. Finally I surrendered to what I knew I must do, understanding it to be God's will for me.

The letters were written. The money was sent. With

the help of the Lord the issue was dealt with decisively—beyond even the shadow of a doubt.

Thus, the lesson I was preparing to teach had moved from the arena of the academic into an avenue of my life—"where the rubber hits the road," as we sometimes say. Certainly I needed the correction and "instruction in righteousness" (2 Timothy 3:16) that God's Word gave me.

Quite recently I have been working with the parable of the prodigal son. I felt that I could really relate to this story that Jesus told. I have a prodigal brother. Something began to happen, however, when I grappled with the part about the other son—the one who never left home. I found that I needed to identify with that son and his problem.

The Spirit of God once again probed my heart. What was *my* attitude toward my brother who had "set off for a distant country and there squandered his wealth" (Luke 15:13, NIV)? What resentments were residing in me as a result of the heartache he had caused our parents?

Had I sometimes seen him as a hopeless profligate, richly deserving the royal mess into which he had gotten himself? Had I seen him as undeserving of his family's love—a love that kept faith that one day he would come to his senses?

Then the truth of the parable came pounding its way into my consciousness. *God never stops loving His child.* He never gives up. The Heavenly Father and all the hosts of angels celebrate each time one child comes to Him—whether it is one who left for the "far country" or the one who, through lack of love, left the Father without ever leaving the farm.

Yes, the book—the Holy Bible—is alive. "The word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Hebrews 4:12, NIV). How thankful I am that I am finding God's living, active, sharp, and powerful Word to be throbbing with living lessons. They literally leap off the page and come to life. Best of all, they are both life-producing and life-changing. □

HIS BOOK

*God's revelation of himself,
sixty-six voices in harmony
breathing solid rock truth,
offering peace
beyond understanding;
Spirit-formed, hope-spun,
reconciliation-oriented
living flame of unquenchable fire,
irrefutable evidence
of things not seen.*

— VIOLA JACOBSON BERG
Malverne, New York

The Terrible Burden of Submission

by KENNETH VOGT

AS A MINISTER I have counseled with wives who are under the terrible burden of an overstressed emphasis on the New Testament teaching of submission to non-Christian husbands. In some cases the husband is a professing Christian but cruel and verbally abusive at home with both wife and children.

In these cases the husband quotes the Bible out of context and supports his arrogant and abusive practice by also quoting from popular Christian writers. Such overemphasis on wifely submission puts the greater burden of a bad situation on the woman. This leaves the man free to go about his demagogic ways.

I protest! Submission is a two-way street. The same Ephesian letter that is so often quoted about wives submitting to husbands, says "Submit yourselves one to the other." The undue emphasis on wifely submission, by inference, forces the woman toward the role of the superior spiritual leader. That is totally contrary to the teaching of God's Word.

Just now the phone rang. Here is another woman under the duress of submission, and, by acquiescence, agreeing to live in a van in the mountains with her husband and three small children. What about health? What about schooling? What about church, Sunday School, and Christian fellowship? In no way can she dare lay all this responsibility on a godless husband. Who in the Christian world is confronting the husband and father with his responsibility as leader, protector, and provider? Can the woman do that according to the current faddish teaching on submission? I seriously doubt it.

The husband is to treat the wife as Christ treats His bride, the Church. Christ loves the Church. He gives His life for the Church. He listens to the heartbreak, the sorrow, and the anxiety of the Church. The Church would have no obligation to listen to a Christ who was cruel, vindictive, self-willed, and irresponsible. Submission is an obligation only as long as Christ loves the Church and gives himself for her. If a husband wants a submissive wife, let him behave toward her as Christ relates to the Church. The analogy seriously breaks down unless we emphasize the husband as the spiritual leader who is ever seeking to win the devotion, affection, and submission of his wife. When we allow our thought processes to turn this beautiful analogy around, it becomes as incongruous as it would be for the Church to save and convert a wayward Christ.

Isn't it time we got the teaching of submission into better scriptural focus? □

KENNETH VOGT is a former district superintendent who resides in Abbotsford, British Columbia.

by ERIC E. WIGGIN

Margaret's Choice



Paul M. Schrock

JUDY THOMPSON first saw Margaret at a prayer service at Urban City Gospel Church.* Her faded jeans, rumpled sweatshirt, and disheveled hair set her apart from the neat group that had gathered for prayer and Bible study.

Judy greeted her as soon as the meeting ended. Margaret only mumbled, "Hi," adjusted her shoulder purse, and strode off into the night. Judy later learned from Mrs. Watkins, the pastor's wife, that Margaret had appeared at the church office that afternoon in search of counseling. At 19, she was the same age as Judy.

In the weeks that followed, Margaret came faithfully to Sunday evening and prayer services. Though Judy and her mother several times invited Margaret to Sunday School and the morning service, she never came. "I can't seem to get up in time," was her excuse.

"Can you join us for dinner Sunday?" Judy's mother asked Margaret one Sunday evening.

"Yes, do," Judy urged. "And I'd like to show you my antique dolls."

Margaret smirked. "Dolls? I left off dolls when I was little. But when do you eat?"

"Two o'clock," Judy answered evenly, trying to hide her indignation.

"See ya." Margaret disappeared out the church's side entrance.

When Margaret arrived for dinner on Sunday she clutched a dirty pillowcase stuffed full of laundry.

"Moving in with us?" Judy joked.

"Thought maybe your mom would let me use her washing machine," was Margaret's curt answer.

"Of course, Margaret," Mrs. Thompson quickly smoothed things over. Margaret's dirty clothes were in the washer before they sat to eat.

"I guess I could move in here easily enough, though," Margaret said lightly as Judy later helped her fold her few belongings. "Everything I own is right here."

Judy's parents heard the remark from the living room. Her dad phoned Pastor Watkins, who confirmed their suspicious. Margaret

was a derelict who roomed wherever she could find a friend, often a male. On the Wednesday she had appeared at the church seeking counsel, she had just come from the city jail where she had spent the night for trying to enter a motel room without paying for lodging.

"I saw Pastor Watkins' car at the church, so I went in. I just wanted to talk," Margaret explained to the Thompsons. "I told him my mother had locked me out—I guess the police told him about my hassle at the motel," she said, tossing her head.

"Tell us about your mother," urged Mrs. Thompson.

"We don't get along. I go there only once a month to get my check and food stamps."

The Thompsons talked with Margaret all afternoon. She was expecting a child, her second, they learned. Her first, a boy of three, was now a ward of the state. The Thompsons' hearts went out to her. Turning Margaret out on the street would be unthinkable.

The next day Mr. Thompson had a long talk with their pastor, who suggested sending Margaret to a Christian home for unwed mothers. The intensive Christian atmosphere combined with spiritual counseling might do for her what they had been unable to do in intermittent contact, Pastor Watkins felt.

The director of the maternity home was contacted by telephone. They did have a room for Margaret, and he agreed to take her. The church agreed to partially underwrite her expenses, and her modest government check would pay the rest.

Margaret appeared happy with the idea of going to the home. She was apprehensive, however, that they would forcibly take her child as the state had taken by legal means her first one. But when the Thompsons phoned the home and let Margaret chat with the director, her fears seemed to subside.

Margaret proved to be an agreeable guest while she waited to go to the home. Since she and Judy were nearly the same size, several of Judy's outfits were altered, and they found their way into the closet of the spare room where Margaret stayed. She had been unkempt when she came, but access to a

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bathtub and a curling iron had turned her into a quite a presentable young lady.

"I was only nine when I realized that I was a sinner in need of a Savior," Judy explained one day to Margaret. "God loved us and sent His Son to die for us." Judy warmed to her favorite topic. "You can trust Christ and be clean before God right now." Patiently she quoted Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"Pastor Watkins told me that, too. When I want to hear more, I'll let you know," Margaret snapped. She ran to her room.

The evening before the long trip to the mothers' home, Judy found Margaret in her room weeping. "Someone's going to be awfully mad at me," she moaned.

"What's the matter?"

"I can't go to the home. The state took my first baby. The home wants this one to adopt," she accused.

"You are deciding between a jewel of gold and a garbage can," Judy told her in dismay.

"I . . . I don't think I can go through with it."

"But . . . I mean . . . what choice do you have," Judy protested. "The baby's due in two months."

Raindrops rattled against the windowpane. Margaret rolled under the covers and pulled the blanket up to her ears.

"It's after 11:00," Judy murmured, patting Margaret's shoulder. "Better see if you can sleep. Mom says we're pulling out at five o'clock. They'll take good care of you there. Good night, now."

"Yeah."

Judy paused at the door. Margaret's suitcase, a new one bought by the Thompsons for the trip, lay open on a chair. It was packed, except for her pajamas and toilet articles. On her folded clothes lay the new Bible Judy had bought her. A lurid women's magazine was crudely jammed between its pages as a bookmark. "At least," sighed Judy, "she has been reading the Bible." She switched out the light and went to her room.

Before daylight Judy went to awaken Margaret, but she was

gone. She had taken her clothes, the Bible, and the new suitcase.

On the dresser was a note, "You have been so good to me. But I just couldn't go to the Christian mothers' home. Love, Margaret."

The months passed. One day when Judy opened a letter, she was surprised to find four 10-dollar bills folded into a pencil-written note.

"Judy, I'm so happy, and yet I ought to be sad," the letter began. "I am writing this from the state hospital where I was taken against my choice. But it *was* my choice, in a way, because I chose to leave your

love. Now at last I have made a good choice after years of wrong choices—I have chosen Jesus as my very own Savior. I found Him in the Bible you gave me.

"Yes, the state has taken this baby, too," the letter continued. "But I have found more love in Christ than I could have had in a child.

"Love, in Christ, Margaret.

"P.S. The \$40.00 is to pay for the suitcase. I hope your mom's not too mad at me for stealing it." □

*The story is true. Names and certain details have been changed.

A Prayer for My Tongue

*Lord, may my tongue never be used
as an instrument to wound, as a cutter to cut,
or as a shredder to shred the hearts
and good names of others.*

*May I use my tongue today to help banish the
dark shadows from the life of some discouraged
soul. May I use it to uplift and to make glad,
rather than to discourage and make sad.*

*Lord, let not my tongue say things about others
that could haunt me in the night when I am
alone with Thee. May I think before I
speak, for "idle gossip" always rewards the soul
with a lonely feeling of emptiness.*

*May my tongue never be used to wound
the spiritual feet of those who walk beside me,
lest they limp the rest of life.*

*Lord, may I never use my tongue to bolster
my profession of grace,
if I am knowingly disobeying You.*

*May the days of my loved ones with whom I live
never be made discouragingly long by unkind words
I utter at the beginning of the day.*

*I am well aware, my Heavenly Father, that You
are the only One who possesses a calculator
that can figure correctly the total damage
that can be done by a caustic, bitter, and
devastating tongue.*

*Lord, may I make one last request:
May the fountain of my tongue always burst forth
with waters of perfect love.*

*For these things I humbly pray—
in Jesus' name. Amen.*

—ALTON HACKER
Santa Ana, California

ESCAPING GOLDEN CLAWS

by HOWARD CULBERTSON

I'M GLAD GOD CALLED YOU to the mission field and not me," the pretty young pastor's wife told me.

She was not talking about spiders and snakes. Nor about learning new languages or eating squid. Nor about separation from family and friends. She was talking about money.

In a service the evening before we had sung, "I surrender all." She thought she meant those words. Now, over breakfast, I wasn't so sure.

Mammon had reached out its golden claws and grabbed her. She thought Jesus was Lord of her life, but He wasn't. Not totally.

She isn't alone. Lots of other Christians—even Nazarene ones—have been trapped by the illusion of security that money brings. John Wesley once said, "Earn all you can; save all you can; give all you can." His spiritual descendants have reworded that to say, "Earn all you can, and spend all of it."

Lamenting all of this is easy. Lots of Christians bewail the irresistible materialism of our society. Yet they find it nearly impossible to live simply and give generously.

Is there a way to disentangle ourselves? Is it possible to really be Christlike in our affluent society?

The first step toward disentanglement is admitting how much we have sold out to Mammon.

In an address at the 1979 Nazarene Leadership Con-

ference, Timothy Smith identified "the unconsecrated enjoyment of wealth and social eminence" as one of the principal elements of corrosion that destroyed the spiritual life of the Methodist church. Today, a diabolical siren song has begun seducing Christians with the words, "God wants you rich!"

While on missionary furlough I listened to a California man spouting this "God wants you rich" philosophy. I mentioned the 17 Nazarenes who died in a 1977 famine in Haiti. His response? Haitian believers are poor because they are spiritually deficient. These fellow believers died because they lacked the faith to claim God's promise of riches.

My righteous indignation boiled up, and I had to walk away from him.

Maybe we need to ask forgiveness for sometimes forgetting that we are stewards, not lords. "We are not owners of the capital in our hands, but only managing it for the owner, our Lord," said Phineas Bresee.

We must ask ourselves: How does God intend for the resources I control to be used? How much should I keep for my personal use and enjoyment? How much should I be using to lift the burdens of hunger, illness, and dependency that lie so heavily on fellow believers?

It is easy for us to get concerned over outward manifestations of worldliness. We have, however, sometimes allowed a worldly attitude toward money and possessions to sneak in the back door. Andrew Murray once wrote: "The world asks: 'What does a man own?' Christ asks: 'How does he use it?'" The world thinks about money-getting; Christ, about money-giving. The

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world looks at the money and its amount; Christ at the man and his motive."

Having recaptured the spirit of stewardship, we now need to choose an economic level of life for our family. Reading about hunger and poverty can make us feel guilty about what we have. Guilt isn't what God wants. He wants us to live simply and joyfully, using our extra resources to correct sin's ravages.

Often, Satan has deceived us into thinking that we are just barely getting by economically. Actually, any family making \$12,000 a year is in the top 10 percent of the world's wealthiest families. Remember what Jesus said about the difficulty of rich people getting to heaven?

As we make decisions on money matters, we might choose the term *wartime* rather than *simple* to describe our life-style. For we are consciously lowering our level of affluence to give more as soldiers of the Cross.

Recently, American newspapers carried the story of a Baptist family who sold their \$100,000 home and moved into an inexpensive mobile home. Newsmen were fascinated by this Christian family who chose to lower their standard of living in order to give more to their denomination's hunger fund.

I have long resisted the idea of calling all Christians "missionaries." Maybe I've been wrong. Maybe we

ought to encourage all believers to think of themselves as part of a worldwide team. As such, all would choose to live at the same economic level of the missionaries they support. Any income earned by a family over that basic support level would be given to specific missionary projects.

In his booklet *Nazarenes and the Wesleyan Message*, Timothy Smith argues that "nothing less than the mighty experience of sanctifying love" can keep us from succumbing to the lure of spending every dime after our tithe on ourselves.

Galatians 1:4 says that Christ died to wrench us free from this evil world. Actually, the King James Version says "deliver." But the Italian and French translators used "rip out" or "wrench free," phrases, which may be closer to the original meaning.

In an affluent society it is not easy to live on less than we can afford. But it can be done if we allow the Holy Spirit to rip us free from Mammon's golden claws. We must not carelessly call Jesus "Lord" while remaining captive to a worldly view of money and its use.

Christ can free us from Mammon. We must, in joyful submission, allow Him to do that. Only as true stewards, not lords, can we become all that Christ meant for us to be. □

THE WILD WASHOE ZEPHYR was at it again. That is the local name for the incredible wind that can blow when a low-pressure system rests in our area. The winds come roaring and tearing through the mountain passes to destroy the peace in our valley. So fierce are the winds that they regularly blow down wooden fences as if they were walls of playing cards. They can blow bulky, heavy objects from back yards, lifting things easily over high fences. My daughter's plastic wading pool disappeared forever in such a wild wind. Even the most sturdy of houses seem to shudder in the gusts, and roofs strain in the lifting forces that tear off tiles.

Wind has always distressed me more than any other weather. It is hard to escape its force as the windows rattle like someone trying to get inside. Thunder has always seemed a magnificent sound, but the howling wind has seemed a threatening voice. Its sound can wake me from the deepest sleep.

The gale force wind had swept in again and again and even though I seemed occupied, I noted the sound

VOICES IN THE WIND

by LEITA TWYEFFORT

of a fire truck probably answering the call of another downed power line. All of us complain who are regularly battered by the wind, but this day, I decided I'd had enough. Jesus Christ had calmed other storms, hadn't He? Maybe it was time for someone to ask for the storm to cease. In all seriousness and from a troubled spirit, I asked the Lord to calm the storm.

I listened expectantly, hardly breathing. Was it just my imagination or had the severity of the winds suddenly ceased? It was quieter! I breathed a sigh of relief and felt the tight bands relax that always seemed to bind me in the windstorms.

I turned to walk into another room when a huge gust slammed into the front of the house. I was disappointed and stopped instantly to listen again. The calm must have

been the storm getting its second wind.

But as I stood still wondering, I realized with amazement that the wind was no longer blowing in my spirit. Instead, calm had replaced apprehension, peace had replaced fear.

I remembered those other storms. Jesus had chided His disciples, not for their lack of faith to calm the storm but for the fear that had buffeted them while He peacefully slept. When I read the Bible, I discovered that Jesus had walked on the water in the midst of a great wind. Even Peter, in a moment of great faith, had begun to walk on a troubled sea. It was when he listened and let the voice of the wind drown out Jesus' word of peace that Peter found himself sinking fast.

How much greater is my peace when I find it has come in the midst of the storm and not because He stilled its forces. I need never fear another storm though I am still tossed about by the gusts. Instead of crying out for the storm to cease, Jesus calls me to a greater faith. I can escape a sinking boat by walking in peace on a sea of trouble.

What greater gift He gave that day when He didn't calm the winds but taught me real peace! □

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Seaweed, Stomach Acid, and God's Grace



by GARY SKAGERBERG

IMAGINE with me Jonah's situation. Put yourself in his place. You have just been thrown overboard during a raging storm. You are about to breathe your last when suddenly you are swallowed by a big fish. You enter through its mouth screaming for help, feeling yourself sliding down the throat of this yucky monster. At first you thought you were going to die by drowning. Now your existence is coming to an end in this ridiculous manner.

You feel yourself oozing down the throat of this "thing" and finally realize you are completely inside. It's dark. It stinks. You become frightened. You wonder how long it will be before you die. You are totally incapable of any kind of self-defense. In all probability you have very little, if any, room to move. Your mind is playing all kinds of games with you. Something squirts you in the face. It takes a moment, but you realize that the fish is in the process of digesting you. It's gastric juice—stomach acid. Seaweed keeps tangling itself around your face. What a mess! "Am I going to get out of here alive?"

Sound ridiculous to you? It was. It was a gross, ugly situation. There was nothing cute about it. Literally, Jonah was in a mess. If ever a man was in a position to think about his troubles, this was it. There was nothing to do but think. At first, Jonah thought he was going to die. But as time passed, Jonah perhaps began to think about how he got into this mess. His mind must have traced the steps that led to his current predicament. He was no doubt sorry. Who wouldn't be?

But in the midst of the seaweed and stomach acid there is something that speaks of God's mercy. Here was Jonah, running from God, thrown overboard into a raging sea, and God had "arranged" for a fish to swal-

low him. Check your favorite translation. "Provided" (NIV), "arranged" (TLB), "ordained" (NEB), "appointed" (NASB), "prepared" (KJV). Whatever word is used, that word tells us that God never gave up on Jonah. God had appointed that fish to be at that place at that time.

Through all the disobedience and hiding from God, God never gave up Jonah to his own irrational mind. Romans 1 speaks of a day when God gives up man to live his life in any way he pleases. That chapter describes our age to a "T." But God didn't do that to Jonah. Instead, God, in His mercy and grace, arranged for a big fish to swallow Jonah and save him from drowning. God's grace can take us to some rather strange places. Who would ever think that the mercy of God would lead to the belly of a sea monster?

In the case of Jonah, God's grace took the form of unbelievable patience. There were any number of times God could have let Jonah have it. The first time was when he refused to go to Nineveh. God could have zapped him right there. When Jonah went to Joppa, when he paid for the ticket to Tarshish, when he boarded the ship, when he went into the hold to hide—anytime along the way God could have said, "I have had enough."

And what would have been more natural than to have it all end by drowning in a stormy sea? If that wouldn't do it, one would certainly think that being eaten by a sea monster would mark the end of his existence. God had plenty of opportunities to say, "I'm sorry, Jonah, but I've had enough."

Divine grace! Even in the life of Jonah, it was an invincible thing. Jonah could run from God's directive, but he couldn't run from God's grace. One thing that stands out here is that God did not do less in grace for Jonah even though Jonah was disobedient. That doesn't mean, however, that God ignored Jonah's dis-

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obedience. Not at all. That's where the fish comes in. We cannot leave Jonah at the point of grace and let it go at that. That reduces God's mercy to misguided sentimentality; God's grace also includes His chastening hand.

In a backhanded way, God was paying Jonah a compliment when He sent the fish. God was telling Jonah, "You have been wrong from day one, but I still have a job for you to do. I still have confidence in you. I still love you. I still want you to go to Nineveh." But for Jonah to understand that, he had to experience the chastening fish.

And so we've come full circle. We are at God's grace, but we are back to the seaweed and stomach acid. They all fit together. God's grace sometimes means suffering, some dark times in our lives, and some things we don't understand, like sea monsters. Nowhere has God promised us a trouble-free life. Nowhere. What He has promised us is the love, guidance, and presence of the Holy Spirit.

God's grace for Jonah meant having that great fish ready at just the right time. God's grace meant spending some time in the pits. Perhaps you are spending some time "inside the fish." It doesn't necessarily mean you are running from God. But maybe it does. It could be that this time is simply a time for further spiritual development. Romans 5:3-4 says, "... we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character" (NIV). *The Living Bible* says that our problems and trials are good for us because "they help us learn to be patient. And patience develops strength of character in us..."

So the next time you find yourself in a whale of an experience, remember Jonah, and be assured that God's grace is working even amongst the seaweed and stomach acid. □



Eyes that Weep

*What to say to eyes that weep,
eyes with tears that cannot keep,
eyes that find no rest in sleep,
what to say to eyes that weep...*

*Do not say, "Cheer up, my friend,
don't you know that this will end?
Hope is just around the bend,
life is great; cheer up, my friend."*

*Do not say, "You're right to cry,
life is cruel, no use to try;
just give up, curse God and die;
all is vain, you're right to cry."*

*Say no words to weeping eyes,
don't condone or criticize,
grieve with them till sorrow dies,
Christ himself shared weeping eyes.*

—CONNIE

Long Beach, California

Book Brief

WHERE LOVE IS FOUND Developing a Ministry to Women



MARION K. RICH
author



DID YOU KNOW that there are 50,000 women punch press operators, 26,000 women butchers, and 5,700 women auto mechanics in the U.S.? *Where Love Is Found* gives us these statistics. Much more importantly, this solid handbook for women's ministries examines specific needs of today's women and explores ways to meet these needs in the local church.

Frankly, an important choice faces any church. Women's ministries may be for a select group ("if they

really wanted to come, they would come"), or it can create an arms-open invitation to hurting women who need extra effort to make them feel at home.

Marion Rich shows us how to create the latter atmosphere. Her book is written "to encourage Christian women to use their natural and spiritual talents to help meet the world's needs."

Special groups covered are the divorced woman, the widow, the single woman, the unequally yoked, and the working woman.

Sharing her knowledge of "practical leadership concepts," she touches on disciplines necessary to be a good teacher, moving on (ah me!) to becoming organized. The author knows women well enough to include "Overcoming the Fear of Public Speaking." The section, "Creativity: Where is it? What is it? How do I get it?" has answers.

In the Epilogue, Mrs. Rich refers to a certain "Conference of the Shepherdess," which resulted in beautiful, fruitful service by the women who attended. This book has the potential to impact your life in a similar way. □

—Evelyn Stenbock

Beacon Hill Press of Kansas City
160 pages. Paper. To order, see page 23.

the editor's STANDPOINT

ON ENGLISH BIBLES

Six different English translations of the Bible stand on my desk. A few others can be found in my bookshelves. All of them have provided challenge and insight for my preaching, teaching, and writing. Through all of them the Holy Spirit has addressed me, informing, convicting, changing, guiding, strengthening, and inspiring me. I am grateful for all of these translations, though I do have my favorites.

Some years ago a minister preached from the pulpit of the church where I served as pastor. A district assembly was in progress, and he preached at the invitation of the presiding general superintendent. His entire “sermon” was a tirade against one of the modern English translations of Scripture. In his harangue he attributed that version to the devil and to the communists. Sitting before him were some people who had been converted, some who had been recovered from backsliding, some who had been sanctified wholly, some who were rapidly growing in grace and in the knowledge of Christ, through the preaching, teaching, and counseling I had done from the very book he condemned! Can you imagine their surprise—and disgust

—at being told the book God used to save them from sin and join them to Christ was of the devil?

The truth is, as any history of translations will show, the devil has fought every Bible that the church has produced. He fears and hates the Scriptures in any language, for the various translations, whatever their imperfections, bear witness to Jesus Christ as God's Son and our Savior. When that witness is believed, people are saved, the dupes of Satan become the disciples of Christ.

John Wesley, revered as the father of the modern holiness movement, loved and respected the Bible as much as any man. Yet, he willingly and laboriously gave himself to the task of preparing a fresh, independent translation of the New Testament for the people of his day. His translation differed from earlier ones in 12,000 places! He was criticized, but not intimidated. With 371 publications to his credit, he regarded his New Testament as his greatest work.

Thank God for all who have supplied us with the Word of God in our own language! ☐

RELATIONSHIPS

Dr. R. T. Williams, late general superintendent, wrote a good little book on relationships in life. He pointed out that life has for every person three basic relationships—to God, to people, and to things. All of life is a continual adjustment of the individual to these three relationships. If they are good, life is good. If they are bad, life is bad.

How is your relationship to God? When you think of God, are you uneasy and afraid because of unforgiven sins and uncanceled guilt? Are you related to God, by His grace, as a child to a Father and as a servant to a Master? Do you know Him personally and joyfully as the God who, in Jesus Christ, has redeemed you from sin and has reconciled you unto himself? Unless the relationship to God is right, all others will be wrong. This is life's primary relationship.

How is your relationship to people? You cannot be right with God and wrong with people. You cannot love God and hate your brother or sister. Have you a forgiving spirit? Do you sincerely love others? Are you will-

ing to expend yourself in order to serve their needs? If you find within your heart resentment, malice, hatred, or envy where anyone else is concerned, your relationship to people needs to become more truly and fully Christian.

How is your relationship to things? Are things your servants or your master? Do you own things or do they possess you? Can you be a happy and useful Christian with little as surely as you can with much? Can you remain humble and helpful with much as surely as you can with little? Unless, like Job, you can suffer the loss of all things and still be true to God and people, you are wrongly related to things.

Every day we are tempted to allow these relationships to erode. Every day we are challenged to keep them in good repair and even to improve them. Doing so is not easy. It doesn't just happen. We have to work at these relationships. Life's values must be affirmed and life's priorities established, not simply once for all but in the decisions and actions of day-by-day existence. ☐

Life's values must be affirmed and life's priorities established, not simply once for all but in the decisions and actions of day-by-day existence.

LOVE AND SACRIFICE

Sacrifices can be made in the absence of love. Paul makes that clear when he writes, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing."

But love cannot exist without sacrificing, not agape—the kind of love God has for us and commands us to have for one another. "For God so loved the world, that he gave his only begotten Son."

An old motto around the Church of the Nazarene has been, "You can give without loving, but you cannot love without giving." Love gives, love helps, love shares, love sacrifices, or it isn't really love, it's just hot air about love.

Jesus said, "The poor you have with you always." History has confirmed His statement through 20 centuries. That means that love never lacks for impulses and reasons to give. You don't have to go far to find someone needy, hurting, and desperate wherever you live. A man would have to live on the moon to find an excuse for selfish existence.

Samuel Johnson declared that "a decent provision for the poor is the true test of civilization." Christianity is more than civilization. The Christian represents a higher kingdom than any earthly society. For this reason, the church ought to be at the forefront of efforts to alleviate the misery of the poor, outdoing those who represent nothing more enduring than "civilization."

A decent provision for the poor is vastly more than handouts. Decency requires the provision of opportunities for solid education and gainful employment. Decency demands an end to discriminatory laws and practices by which wealth is protected and poverty is created. A hand up, not a hand out, is the right of the poor.

But short-term needs cannot be ignored during the pursuit of long-range plans. The hungry must be fed now, the naked must be clothed now, the homeless must be sheltered now, the sick must be tended now. People can't wait until structures are perfected and equality of opportunity is achieved. Do something today for the hurting around you! □

JESUS THE LORD

The Lord Jesus Christ is the Son of God in a unique and unshareable sense. He sustains a relationship to the Heavenly Father that no other has or does or can. He is himself God, the eternal Son of the eternal Father. That the Son of God became man, truly and fully man, does not mean that He somehow de-deified himself. He remained, as Jesus Christ, one with the Father. This is the plain teaching of Holy Scriptures and the cherished and constant confession of the Christian Church. If the unique sonship of Jesus Christ is denied or compromised in the proclamation of the Church, defeat and disaster will result.

We cannot deny the deity of Jesus Christ without reducing Him to the level of other men. When that is done, He is no longer the Lord who commands; He becomes a teacher with good moral advice. When that is done, He is no longer the Savior who reconciles us to God; He is a peacemaker whose selfless example is an incentive for uniting us to one another and thus reforming society. But moral advice has never had power to straighten out crooked people, nor have inspiring

examples ever succeeded in effecting permanent social reformation.

What men need, what society and individuals alike need, is the saving power and enabling authority of the Lord Jesus Christ. But His authority and power are unique and adequate only because He is more than an outstanding first-century Jew; He is deity, the Son of God, united with and yet separate from our humanity. This is the message, the emphasis, that the Church cannot lose and yet remain the Church, for then its Lord would no longer truly be Lord.

At this season of the year, when the enfleshment of the Word often becomes diluted with honeyed sentiment at variance with the Gospels, we need to reaffirm both the manhood and the godhead of Jesus Christ. If we reduce Him in our thinking to a brave and pious rabbi who was martyred for His faith, we lose Him as the Son of God with power to save from all sin. The God-man is beyond our understanding, to be sure, but a Christ we could measure in our minds would not be adequate to redeem our lives. □



GOD'S "Thank-You" NOTES

THANK-YOU" NOTES . . . how we all love to receive them! There is something about the words *thank you* that brings a special glow to our hearts. When our children were very small, we taught them that *thank you* and *please* were magic words. They learned very early that the use of them went a long way in getting their wishes.

How do you react when you receive a thank-you note? Perhaps you smile and say, "How nice!" or run to the phone, call the sender, and say, "You've just made my day!" You might even brush away a tear or whisper a prayer.

There is also a lot of joy in sending a thank-you card. You imagine the recipient's reaction upon receiving it and you, too, share in the warmth of the love, friendship, and gratitude it expresses.

Do you know that God, too, sends thank-you notes? They come in a variety of ways. Let me share some from my mailbag.

Just recently one came while I was bus calling on a Saturday morning. After knocking on an apartment door and getting no response, I went on to another door. While talking with the mother and children there, I heard a boy's voice behind me calling excitedly, "Mama, mama, come here! Here's the church lady! Come and meet her." It was the boy I had just missed, and he was eager to have me meet his mother. The next morning I saw his eager, smiling face in Sunday School and I realized that he was one of God's special thank-you notes to me.

SUE PRENTICE is a pastor's wife from Baytown, Texas.

by SUE PRENTICE

Another one came after an exhausting Sunday when we fed hot dogs to almost 100 bus children. Most of them had boarded the buses to go home. I was standing near the door when almost simultaneously a boy and a girl, eyes bright and faces smiling, hugged me and said, "Thank you for everything!" After they left I dried my eyes and said, "Lord, You've just made my day! Thank You!"

Sometimes God's messages are belated . . . or so it seems to us. For example, after Christmas on a Wednesday night, a dear lady brought me a lovely homemade gift and said, "This is for all your hard work directing our Bible school last summer." Then she added, "And for the Christmas program the children gave." I became aware of the fact that God's mail is always on time because He knows when we need the encouragement the most.

Other thank-you notes have come in the form of a cake or a pie or even a whole meal brought to the parsonage "just because we love you." Or it may be when someone calls and offers to baby-sit so you can go to a church function, or to do your ironing "just to help out," or to

take you to lunch on your birthday. One came to me recently when a college student looked up through tear-filled eyes at the altar and said, "Thank you for praying with me!" His thank-you sometimes comes when a friend shakes your hand, leaves some money, and says, "I want you to have a new dress for the district assembly." Or it may be when someone brings your child a new toy or item of clothing.

Occasionally God may send a big one and the church has a "Queen of the Parsonage Day" in your honor . . . or a surprise birthday party and even tells you, "You're not getting older, just better!" A very special one is when someone comes up, gives you a hug, and says, "I love and appreciate you" . . . when the pastor didn't even say, "Shake hands with someone and tell them you love them." Perhaps God's message comes when someone tells you, "That was a good lesson you gave." Some may come through the mail when someone you have led to the Lord writes to tell you that he is staying true even though you had to move away.

Yes, God's thank-you notes come in many ways, in different sizes, and at various times in our lives, but they all come "Special Delivery." They are all stamped with the approval of God, and are "sealed with a kiss" of His love!

How about it? Perhaps today you could be God's mail carrier and deliver a thank-you note to one who is busy doing His work. Not only will it make that person's day brighter, but it will also fill your heart with the joy of giving! For Jesus said, "it is more blessed to give than to receive" (Acts 20:35). □

Quick!

**NAME THE
THREE BIGGEST
PROBLEMS IN TRAINING
LOCAL CHURCH LEADERS**

1. T _____

2. R _____

3. K _____ **H** _____

Clue:

No. 1 is ticked off

No. 2 is everywhere but hard to get hold of

No. 3 is never ambiguous (like this ad)

See back of insert for answers.

See inside of insert for solutions.

The Answer Is Pastor's VIDEONET!

PASTOR'S VIDEONET is a 60-minute videotape produced monthly by Pastoral Ministries. Every tape contains six to eight practical ideas for the pastor to use in the development of the local church. Obviously, many of the segments are designed with lay leaders in mind. So the whole church, and not just the pastor, benefits.

A study guide is sent with each tape with questions to promote discussion among groups of pastors and/or a pastor with his lay leaders.

PASTOR'S VIDEONET has been acclaimed by many as one of the most outstanding training tools developed by the Church of the Nazarene in recent years. This is a progressive step taken by the denomination and vaults Nazarenes into a pace-setting position in church video productions.



What's on VIDEONET?

SUBJECTS AND THEMES:

(Programs specifically for pastors appear in **Red**. All others are for pastors and layleaders.)

Program No. 1:

1. Robert's Rules
2. Training Greeters and Ushers
3. Equipping Laity

Program No. 2:

1. Pilot Point Report
2. Suggestions for Effective Nurseries
3. Establishing 1,000 New Works

Program No. 3:

1. Working with Volunteers
2. Giving Altar Calls (I)
3. The How-Tos of Hospital Visitation

Program No. 4:

1. Time Management Principles
2. Giving Altar Calls (II)
3. Pastoral Visitation

Program No. 5:

1. Public Evangelism

2. Personal Evangelism
3. Process Evangelism

Program No. 6:

1. Premarital Counseling by Video
2. Drama as an Outreach Tool
3. Dealing with Procrastination

Program No. 7:

1. Helps for VBS
2. Delegation
3. Using a Preaching Plan

Program No. 8:

1. Women's Ministries
2. Chairing the Church Board
3. Ministry to the Poor

Program No. 9:

1. Developing Children's Interest Centers
2. Youth Discipleship

3. Sermon Helps: Selecting the Passage

Program No. 10:

1. CAPC: Statistical and Demographic Helps for the Church
2. Sermon Helps: Determining the Meaning
3. Management by Objectives

Program No. 11:

1. Ad Campaign Information
2. The Pastor's Health
3. Sermon Helps: Determining the Message

Program No. 12:

Management Theme

Program No. 13:

Worship Theme

But I Don't Have Equipment!

To help you with the purchase of equipment, here are some suggestions.



VIDEO CAMERA

Price range: \$1,375-\$1,500

BASIC VCR—To be used for general play-back and some recording:

1. VHS or Beta, II, III
2. Most appliance or department stores (Sears, Penneys, Radio Shack)

VIDEO CAMERA—For use with the NV-8420 for 1/2-inch video productions:

1. Panasonic Portable Video Camera, WV-3400
2. Purchase through local Panasonic dealer

PORTABLE VCR—For use when portability is a must and when you will be doing local productions:

1. Panasonic NV-8420, VHS portable recorder
2. Purchase through local Panasonic dealer



BASIC VCR

Price range: \$300-\$700
(with sales even lower)



PORTABLE VCR

Price range: \$995-\$1,100

Are There Other Training Tapes Besides VIDEONET?

As a matter of fact, there are several tapes available now with others in the planning stages.

By Christian Life and Sunday School:

1. Chippewa Videotape—An actual demonstration of how to use Chippewa materials effectively.
2. Puppets with a Message—How-tos on using puppets with children.
3. Planning a Vacation Bible School—Describes the leadership, teaching, and promotional materials available.
4. Teaching Youth—Explanation and models for the proper use of the Word-Action curriculum.
5. "There's No One Exactly like Me"—Six segments dealing with handicaps and learning disability (especially for children).

To be released by Christian Life and Sunday School:

1. June 1985—Video Assisted-Teacher Training (Elementary)—for training elementary Sunday School teachers
2. December 1985—Vacation Bible School Training
3. January 1986—Video Assisted-Teacher Training (Preschool)—for training preschool Sunday School teachers
4. January 1986—Caravan Guide Training
5. Summer 1986—Video Assisted-Teacher Training (Youth)
6. Fall 1986—Video Assisted-Teacher Training (Adult)

What's Coming Up on VIDEONET?

DECEMBER 1984—RITUAL

The Lord's Supper • Baptism • Infant Dedication (Baptism) • Funerals • Weddings • Installation Services • Membership

JANUARY 1985—PASTORAL COUNSELING

Premarital • Divorce • Grief • Principles of Counseling • Marital Counseling

FEBRUARY 1985—THE PASTOR'S PERSONAL DEVELOPMENT

Work Schedules • Hobbies • Spiritual Formation

MARCH 1985—THE PASTOR'S PROFESSIONAL DEVELOPMENT

Continuing Education • D.Min. Programs • Study/Support Groups • CPE • The Meaning of Success • Pastoral Priorities

APRIL 1985—FINANCES IN THE CHURCH

Establishing the Church Budget • Caring for the Pastor's Salary • Sermons on Tithing • Building Programs • Tips for the Treasurer • The Pastor and Personal Finances

MAY 1985—STAFF RELATIONSHIP

Selection of Staff • The Staff Meeting



Answers to clues:

1. TIME
2. RESOURCES
3. KNOW HOW

HOW CAN I SUBSCRIBE?

Subscription Form

Please send me the following: (circle the appropriate number)

VN Programs 1 2 3 4 5 6 7 8 9 10 11 12 13
(single tape purchase \$16.00/each)

_____ A complete description and order form for Christian Life tapes

_____ Enroll me as a VN subscriber. Bill me:

_____ \$138 yearly (10% savings)

_____ \$12.75 monthly

Name _____

Address _____

Phone _____ VHS _____ Beta _____

Send to: Pastoral Ministries, Nazarene Headquarters, 6401 The Paseo,
Kansas City, MO 64131 or call (816) 333-7000, ext. 227.



MERCY *for the* ELDERLY

by WILLIAM GOODMAN

KEN McWAIN sang gospel country music for the 78 elderly people of the Swope Ridge Rest Home. Every fifth Sunday we came together to celebrate life. Ken and I have ministered to the elderly for over eight years.

While we minister to these dear people we hear ever-increasing talk of euthanasia. Modern usage has refer-

WILLIAM GOODMAN is an ordained elder in the Church of the Nazarene and a free-lance writer. He lives in Kansas City, Missouri.

ence to mercy killing—mercifully terminating the life of a person who will never get well or become useful to society. God has a use for every life, even in suffering, until people breathe their last breath. Nothing in the Bible permits euthanasia.

Hank, a retired Burlington Railroad man, has seen lots of rail and has been with the toughest of road gangs for 30 years. He sits and cries about being slowed down but still wants to live another day to recall the good days and to praise God.

Little Hannah, a Black woman 103 years old, knows what is going on and sings out from her wheelchair, "Praise God, anyhow!"

I asked a group of elderly people, "Why are we here?"

Martha, missing both legs because of gangrene, spoke up, "Because no one can handle us at home."

"No, why are we here on earth; what is our purpose in life?"

Pedro, who recently lost his wife, answered, "We are here to praise God in all things." One person after the other told how God had brought him to the place of being elderly so as to praise Him.

"One thing an elderly person has is plenty of time to think of God and to talk to Him," responded Mary.

Archie said, "I had been busy building all my life. But a stroke brought me to a meeting with God, and I thank Him for the inner peace I finally found."

Agnes said, "I watched the 'soaps' on television all day but the pain took it all away and now I have drawn close to God."

Following Sunday, Ken would be in Houston representing his company, I would be with junior high students teaching them about drug abuse. What about the elderly people who are bedfast, those in wheelchairs, those that shuffle up and down halls that go nowhere? We all had a very special purpose in common. All that any of us can really do daily that counts for anything is to praise God.

An elderly lady talks about the pain of arthritis, a teen girl talks about growing pains. Both find great solace in praising God. The elderly man just lost his mate of 50 years and talks of the pain of loneliness. The 13-year-old boy talks of the pain of seeing his mother killed during a robbery. Both find companionship in drawing near to God.

Velma Knight (secretary for many years to past editors of the *Herald of Holiness*), up in years and very frail, testifies of being ready to go home to heaven, but thanks God for His mercy in allowing her another year to praise Him. Her church is blessed by her testimony.

When the elderly find themselves in great distress and nothing can bring relief, they realize value in just praising God. Thus life has meaning to the last breath.

At one rest home a very tired lady had been unable to leave her bed for years. She wept as she talked. "I'm stuck here, I can't go anywhere, I have pain, I become lonely, yet I am able to praise God and I feel the presence of Jesus. Sometimes Jesus says 'not yet,' so I just praise Him." Who can do any more than that?

A person doesn't have to be elderly to feel pain, loneliness, or depression. All of us find value in life just by praising God for His mercy in allowing us to live until He calls us home. □

As I cross the country preaching, this is what I tell the people, that Jesus can forgive us and keep us. I tell them that salvation really works.

Rev. Frank Chase
Mannford, Oklahoma

WANTS TO BE INCLUDED*

I am a United Methodist and receive your *Herald of Holiness* as a gift, a precious one it is! I read of your work to bring a new ministry to the handicapped. Thank you for your work; it is so needed.

At 55, I am profoundly deaf, but have been "legally" deaf all my life. (I speak, lip-read, am slowly learning sign, because so many deaf do sign.) I have always been in the Church, yet I see there are so many barriers that do exclude me. Per-

haps it has always been easier for me because I was born to a strong church family, and 34 years ago, I married a student pastor. Deafness greatly limited my education beyond high school. The church has helped here; still, I need to be included. Indeed, the church needs all its members. All have gifts to share.

Jesus loves me unconditionally. He loves my deafness because it is a part of my condition.

This means a lot of things, among them that the church needs me, because even my deafness is a part of the Body of Christ. (No, I didn't discover this when young. I was 51 years old before He stopped me short and showed that without bringing my deafness, I brought only part of me. That wasn't what He asked me to give.) It is still a bewil-

derment that the Lord needs "my dead deafness."

I am a person who has a handicap, a disability, whatever . . . but I am not a handicapped person. Except that I have lived my experience, I have no degrees to make me an expert in my field. Yet I dare to reach out and say I want to be in mission, not the recipient of mission, a change from the church's mission "to" to mission "with."

Thank you for reaching out in this needed area. We who have handicapped conditions need accessibility in architecture, attitudes, and communication.

Carolyn Knowles
Dayton, Ohio

*This letter was addressed to Lillian Johnston in response to her article in the August 1 issue. I thought all our readers would profit by it.

A FEW WEEKS TO LIVE

by DAVID RESTRICK

DOREEN DOWDING had been a neighbor of the church ever since it had been organized 17 years ago. But although she was a neighbor, she never showed any interest in the church. Whenever we would see her we would speak to her, and at times we invited her to special meetings, but when there was any response at all it tended to be hostile.

One morning I was greeted by another neighbor with news about Doreen. "They have discovered that Doreen has cancer," he said, "and the doctors only give her about two weeks to live. She's in the hospital now, but her niece is coming by this afternoon to get some things to take to her."

The Lord burdened my heart for this unsaved neighbor, and my wife and I prayed for an opportunity to present the gospel to her without appearing to be forcing ourselves upon her. We felt led of the Lord to include a copy of the Gospel of John, a tract, and a personal note with a get-well card, which we put through her mail slot, knowing her niece would be coming later in the day. Then, my wife and I, along with the church folk, kept Doreen in our prayers, asking the Lord to use His Word to speak to and soften her heart.

We were quite surprised a few days later when we heard from another neighbor that Doreen was home from the hospital, somewhat improved, and that she

would like to thank us personally for the card and booklet we had given her. That same afternoon I went across to see Doreen and very quickly the conversation turned to spiritual things. I asked her if I might share with her how she could know for certain that when she died she would go to heaven. I was disappointed at first when she said she didn't really have time because her attorney was coming in a few minutes, but I was encouraged as I left when she asked if I could call on her again later in the week.

I went back to visit Doreen a few days later and before I even had a chance to sit down she said, "The other day you said you could tell me how I could be sure of going to heaven. Could you tell me now?" I went through a simple presentation of the gospel with her. I asked her if she understood what it meant and then asked if she'd like to pray for Jesus to forgive her sins and come into her heart. She said she would but wasn't sure what to say, so I invited her to repeat a prayer after me. As we both wept, Doreen repented of her sins and became a new person in Christ.

The next time I visited Doreen she told me some friends had been in to see her. She said, "They asked me what had happened that had made such a difference in me, so I told them." Doreen was different and over the next few weeks she really grew spiritually. But the cancer was progressing and she was growing weaker and weaker. On Wednesday after Easter, Doreen went to be with her newfound Savior. As I conducted her funeral, I quietly rejoiced in my heart that we had listened to the Lord's promptings and that Isaiah 55:11 is still true: "So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it" (NIV). □

DAVID RESTRICK pastors the Church of the Nazarene in Weston-Super-Mare, Avon, England.

"By ALL MEANS... Save Some"

IN THE NEWS

PEOPLE AND PLACES



Rev. Edward K. Richey has been a minister for 42 years, 39 of those years he pastored the Gahanna, Ohio, Shepherd Church of the Nazarene.

Richey was born in Germantown, Ohio, September 17, 1915. He accepted Christ as his Savior at the age of 16 and felt a call to preach. He graduated from Olivet Nazarene College in 1942.

He was pastor of Zanesville, Ohio, First Church for three years. He began his ministry at the Columbus Shepherd Church, June 11, 1945, in a small frame church on Dartmouth Avenue. The church grew rapidly, and it became necessary to relocate the church on East Fifth Avenue in 1950, and a second time on Hamilton Road in Gahanna, Ohio, in 1964. On August 30, 1981, a mortgage-burning ceremony was held. The church was free of debt.

He served with distinction for many years on several district boards: the Advisory Board, Home Missions, Camp Meeting, Ministerial Studies, Olivet Nazarene College and Mount

Vernon Nazarene College Board of Trustees, and Court of Appeals.

He is married to Shirley Richey, who is a teacher in Gahanna, Ohio. They have three children, Edward Lee, married with two children and a pastor in Youngstown, Ohio; Stephen, a teacher who has just accepted a position in Saudi Arabia; and Kathleen, who lives at home and is a substitute teacher in Gahanna.

A retirement reception was held June 23 in his honor. His last Sunday as pastor was July 8.



Rev. William A. Kelly, pastor of the Ravenna, Ohio, church, recently graduated from Ashland Theological Seminary, Ashland, Ohio, with the D.Min. degree. Dr. Kelly also has the M.R.E. from Southern Baptist Seminary and the B.D. from Nazarene Theological Seminary.

From 1954-1981, Rev. Kelly was engaged in building over 50 churches. Dr. Kelly has been a guest lecturer at Kent State University School of Architecture, lecturing on the theology of architecture.

Mr. Patrick MacKenzie has been elected to the Republic of South Africa

House of Representatives under the new government constitution. He is a member of the Bonteheuvel Church of the Nazarene on the Western Cape District.

Mr. MacKenzie has served the district as NYI president and treasurer. He is an executive with the Shell Oil Company in the Republic of South Africa.



Dr. Robert Hudson

has been selected to serve as the director of the new Paul W. "Bear" Bryant Conference Center, College of Continuing Studies at the University of

Alabama in Tuscaloosa. He was chosen from a group of some 40 applicants from across the nation. He will be responsible for planning and management of the center, which will house conference rooms for continuing education, a motel, a museum, and a hall of fame.

For the past five years, Dr. Hudson has been in charge of the Continuing Education Center at the University of Houston. He began his new post August 20.

A 1967 graduate of Bethany Nazarene College, Dr. Hudson holds the M.A. degree from American University and the Ph.D. in education administration from the University of Houston. He is the son of Lucille and Dr. James Hudson, regional director of Mexico, Central America, and the Caribbean.

Dr. Hudson and his wife, Betty, have two sons. The family has been active in Houston First Church, where Dr. Hudson has served as a member of the church board.

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Rev. Harry Rich (center) cuts the ribbon at the dedication of North County Christian High School of St. Louis Ferguson Church, September 9. Looking on are Mr. Jerry Schults (l.), chairman of the Board of Trustees; Mrs. Nadine Price (r.), elementary school principal; and Rev. Hiram Sanders, district superintendent. The high school was started in 1974 and now has an all-time high of 147 students enrolled. The new building has 23,000 sq. ft., 10 classrooms, a full-size gymnasium, science lab, home economics room, and band room. Mr. Bill Lambert is principal of the school. The facility will also be used for church youth activities, ladies' ministries, and senior adult ministries. Pastor Harry Rich served as general contractor, and used donated labor of church members and friends. The building has been appraised at \$875,000, with less than \$200,000 indebtedness.



The Euro-Mission Team



The conferees at the Nazarene European Youth Conference

EUROPEAN YOUTH CONFERENCE

July 30—August 4 was a memorable time for European young people who attended the Nazarene European Youth Conference in Schaffhausen, Switzerland. Youth from Germany, Switzerland, Italy, Great Britain, the Netherlands, Israel, and Portugal gathered for a week of discipleship training and Christian fellowship. The presence of the Holy Spirit was upon each service. There were some great times of fellowship around the altar with the Lord. These young people gave themselves afresh to the will of God.

The speaker for each of the services was Rev. Larry Leonard, director of Youth Ministries for the International Church of the Nazarene. Dr. Paul Tarrant, the regional representative to the General NYI Council for the European Region, was the initiator and facilitator of this event.

The Euro-Mission Team went to Denmark for two weeks following the European Youth Conference. During the conference they participated in intense training sessions to prepare them for their two weeks of ministry. Dr. Tarrant and his wife, Kathie, helped prepare the young people for a very effective ministry to the people of Den-

Make Youth Week Come ALIVE!

SHINE LIKE STARS

YOUTH WEEK LEADER'S PACKET

Equipping the NYI President and Youth Leader to:

EXPAND teens' understanding of how God's mission in the world can become theirs.

EQUIP teens to share their faith with confidence and boldness.

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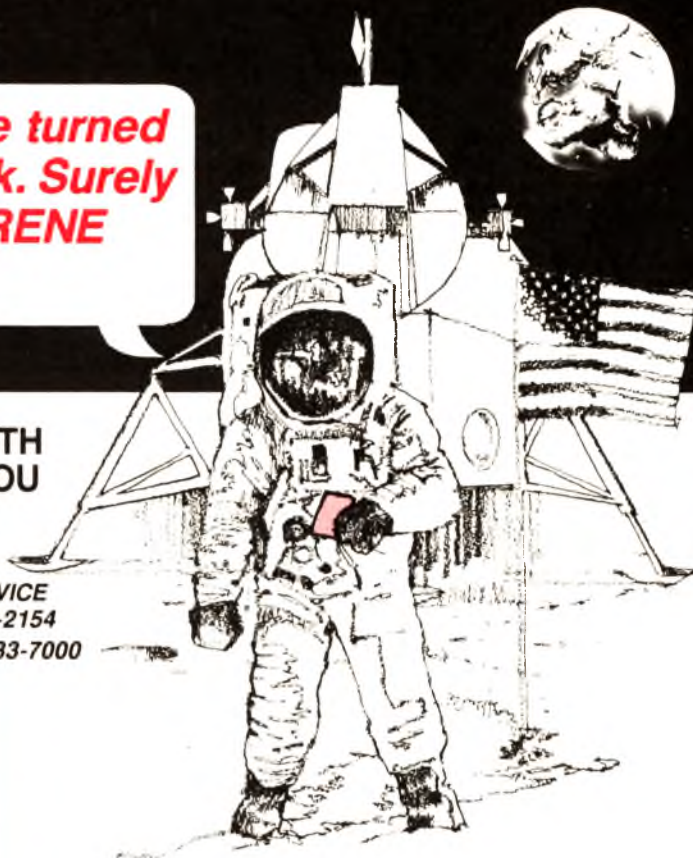
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mark. The reports of the Euro-Mission team's success continue to bring praises to the Lord Jesus Christ. ☐

NEW DIRECTOR OF FINANCE AND DEVELOPMENT AT NIBC



Rev. Denny Owens, president of the Nazarene Indian Bible College, announces the appointment of Wallace Renegar to the position of director of Finance

and Development. Rev. Renegar will develop corporate funding, individual gifts, and title money for ethnics. His responsibilities will also include coordinating the Work and Witness projects on the campus.

Rev. Renegar has pastored in the Church of the Nazarene for 25 years, serving in Missouri, Arkansas, Texas, Oklahoma, California, and Clovis, N.Mex., prior to coming to NIBC. He is a graduate of Bethany Nazarene College and served in the United States Air Force.

He has served the church as district NYI president, district secretary, delegate to the General Assembly, member of the District Advisory Board, and on the Board of Trustees of Point Loma Nazarene College.

In civic areas he has served by election on two boards of directors for local Chambers of Commerce, two boards of directors for Kiwanis International, by appointment of the Los Angeles District Attorney to the District Attorney's Advisory Board, and by the Bank of America to its Selection Committee

of the Board of America Scholarship Program.

He and his wife, Waulea, have two married children. A son, Todd, is a student at the Nazarene Theological Seminary, and a daughter, Taryn Petty, is married to a Christian businessman in Midland, Tex. ☐



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EVANGELIST'S SLATES

ADAMS, MICHAEL: Galetown, MI, Dec. 4-9; Reserved, Dec. 24-30
ARCHER, DREX: Casper, WY, Nov. 27—Dec. 2
ARMSTRONGS, LEON, LINDA & FAMILY: Churchville, VA, Dec. 9-16; Greensboro, NC (Guilford Wes.), Dec. 26
BAKER, JOHN D.: Powhatan Point, OH, Nov. 24—Dec. 2; Kokomo, IN (Northside), Dec. 4-9; Indianapolis, IN (Ritter Ave.), Dec. 11-16; Reserved, Dec. 20-28; Indianapolis, IN (Meridian St.), Dec. 29-31
BALLARD, DON: Coshocton, OH (Christian Tabernacle), Dec. 2-9; Reserved, Dec. 10-31
BATERS, ROBIN: Akron, OH (Grandmothers Club of Portage Lakes), Dec. 2; Barberton, OH (Magic City Singers), Dec. 9; Norton, OH (Barberton 1st), Dec. 16
BEARDEN, LES: St. Clair, MO (Parkway), Dec. 4-9; Lanette, AL (1st), Dec. 11-16
BEATY, BRYAN, AND FAMILY: LaPlace, LA (1st), Dec. 4-9; Christmas Concerts in Louisiana, Mississippi, Texas, & Arkansas, Dec. 10-23
BLUE, DAVE & DANA: Bradenton, FL (1st Church of God, Anderson), Dec. 2 a.m.; Sarasota, FL (Bayshore Mennonite), Dec. 2 p.m.
BOCK, DON: Columbus, OH (Trinity Wes.), Dec. 4-9
BOND, GARY & BETH: Ashland, KY (1st), Dec. 4-9; Cape Girardeau, MO (1st), Dec. 11-16
BOONE, FORD: Kenner, LA (1st), Nov. 27—Dec. 2; Independence, MO (Trinity), Dec. 4-9; Tupelo, MS (1st), Dec. 11-16
BROWN, ROGER: Montgomery, AL (Evang. United Meth.), Dec. 4-9
BROWNE, CHARLES: Church Planting Evangelism on the Michigan Dist., Month of Dec.
BURKHALTER, PAT: Bernie, MO (1st), Dec. 4-9
CASTEEL, HOWARD: Buffalo, MN, Dec. 11-16
CAYTON, JOHN: Annapolis, MD, Dec. 4-9; Springboro, PA, Dec. 11-16; Toledo, OH (Community), Dec. 18-22; Reserved, Dec. 23-30
CHRISTNER, JACK: West Sunbury, PA (Claytonia), Dec. 4-9
COLLINS, LUTHER: Paradise, CA, Dec. 4-9

CONNETT, JOHN W.: Monticello, IL (1st Church of God), Dec. 9
CRABTREE, J. C.: New Castle, PA (1st), Dec. 4-9
DARNELL, H. E.: Rome, NY, Dec. 6-16
DELL, JIMMY: Cimarron, KS, Dec. 4-9; Williston, ND (Wes.), Dec. 12-17; Reserved, Dec. 23-31
DENNIS, CARL: Covington, KY (Eastside), Dec. 16
DIXON, GEORGE & CHARLOTTE: Concerts & Revivals on North American Indian District, Month of December
DOROUGH, JIM & CAROL: Union, MO, Dec. 4-9; Hamlin, TX (Rotan), Dec. 13-16; Reserved, Dec. 20-31
DUNHIRE, RALPH & JOANN: College Grove, TN (Edwards Grove Comm.), Nov. 27—Dec. 2
ERICKSON, A. WILLIAM: Marshall, TX (1st), Dec. 4-9
FADER, WES & MARY: Chestertown, MD, Dec. 8-9; Short Gap, WV (Mt. Zion), Dec. 16
FORTNER, ROBERT: Csnre, IL (Bethel Meth.), Dec. 3-9; Reserved, Dec. 25-30
FRANK, RICHARD: Home Missions work on South Arkansas District, Dec. 2-16; Reserved, Dec. 17-30
GRAY, BOB & BECKY: West Chester, OH (Pisgah Comm.), Dec. 4-9; Danville, IN (Calvary), Dec. 11-16; Reserved, Dec. 20-30
GREEN, JAMES & ROSEMARY: Canton, IL (Eastside), Dec. 4-9
HAINES, GARY: Ponca City, OK (1st), Dec. 8-12; Binghamton, NY (1st), Dec. 15-19
HAMILTON, JACK & WILMA: Brookfield, MO, Nov. 27—Dec. 2
HANCE, RAY: Saina, KS (Belmont Blvd.), Dec. 9
HELMS, MIKE & GLORIA: Eureka, IL, Dec. 4-9
HIGGINS, CHARLES: Tillamook, OR (1st), Dec. 2-6; McCall, ID (1st), Dec. 9-13
HOWARD, DICK: Holt, MI, Dec. 5-10
HUBARTT, LEONARD: Paden City, WV, Dec. 4-9
JACKSON, PAUL & TRISH: Ness City, KS (1st Baptist), Dec. 1-5; Plains, KS (Friends), Dec. 6-9; Reserved, Dec. 10-31
JAMES, RANDY & MARY JANE: Clarksville, IN (Parkwood), Nov. 27—Dec. 2; Carbondale, IL, Dec. 4-9
JOHNSON, RON: Concerts in Washington and Idaho, Dec. 2-23
JONES, TERRY: Omaha, NE (1st), Dec. 5-9; Merrillville, IN (Southlake), Dec. 12
JUSTICE, MEL & DONNA: Fairborn, OH (Wrightview), Month of December
KNIGHT, JOHN L.: Dodson, TX (1st), Dec. 4-9; Reserved, Dec. 15-30
KOHR, CHARLES: Pittsburgh, PA (Greater Pittsburgh), Dec. 4-9; Reserved, Dec. 18-31
KRATZER, RAYMOND: Ridgefield, WA (Pleasant View), Dec. 9-12
LASSELL, RAY: Salem, IL, Dec. 4-9
LAWSON, WAYNE: Princeton, ID, Dec. 10-16
LAXSON, WALLY & GINGER: Berry, AL, Dec. 4-9
LECKRONE, LARRY: Roseville, OH, Dec. 4-9
LECKRONE, JON & BETH: Farmington, NM, Dec. 4-9; Kingman, AZ, Dec. 11-16
LEIDY, ARNOLD: Plainview, TX (Trinity), Dec. 4-9
LIDDELL, R. L.: Paulding, OH, Dec. 4-9; Norwich, CT, Dec. 14-19

LOETSCHER, O'NEAL & LINDA: El Dorado Springs, MO, Dec. 4-9
MANER, ROBERT: Claxton, GA (Belleville Trinity), Dec. 4-9; Cartersville, GA, Dec. 11-16
MANLEY, STEPHEN: West Chester, OH (Pisgah Comm.), Dec. 4-9; Danville, IN (Calvary), Dec. 11-16; Reserved, Dec. 17-31
MARTIN, W. DALE: Thompson Station, TN (Jones Chapel), Dec. 5-9; Reserved, Dec. 10-31
McFERRIN, RICHARD: Portland, IN, Dec. 4-9; Elkhart, IN (Northside), Dec. 21-23; Reserved, Dec. 24-31
MILLER, WALLY & CARROLL: Spokane, WA (South Hill), Dec. 4-9
MILLHUFF, CHUCK: Enumclaw, WA, Dec. 5-9; Fort Worth, TX (Edge-wood), Dec. 12-16
MOORE, NORMAN: Sacramento, CA (Rancho Cordova), Nov. 28—Dec. 2; Phoenix, AZ (West Valley), Dec. 13; Tucson, AZ (Central), Dec. 14; Peoria, AZ, Dec. 16
MOSS, UDELL: Springfield, MO (Grace), Dec. 4-9; Stonington, IL, Dec. 11-16; Reserved, Dec. 18-31
MOYER, BRANCE: Reserved, Dec. 4-9
MYERS, HAROLD: Van Buren, IN, Dec. 4-9
NEFF, LARRY & PAT: Cable, OH (Mt. Carmel Friends), Dec. 4-9
NORCROSS, JIM & DARLENE: Denver, CO (Eastside), Nov. 27—Dec. 2; Golden, CO, Dec. 9
OVERTON, WILLIAM: Central Florida District, Month of December
OYLER, CALVIN & VIRGINIA: Superior, NE, Dec. 4-9
PASSMORE EVANGELISTIC PARTY: Monroeville, IN, Dec. 11-16
PERDUE, NELSON: Payne, OH, Nov. 27—Dec. 2; Cable, OH (Friends), Dec. 4-9; Mount Blanchard, OH, Dec. 11-16
PIERCE, BOYCE & CATHERINE: Danville, IL, Dec. 3-10
RAINS, HAROLD: Hennessey, OK, Dec. 4-9
RICHARDS, LARRY & PHYLLIS: Martinsville, IN (1st), Dec. 9
ROBINSON, TED: Utica, OH, Dec. 4-9; Vermillion, OH, Dec. 11-16; Joplin, MO (1st), Dec. 30—Jan. 6
SMITH, DUANE: Portland, IN (1st), Dec. 4-9; Fort Recovery, OH, Dec. 16; Indianapolis, IN (Boys School), Dec. 19; West Columbia, SC (Central), Dec. 27; Savannah, GA, Dec. 30
STEVENSON, GEORGE: Jonesboro, GA (Timberlake), Dec. 4-9; Reserved, Dec. 18-31
STRICKLAND, DICK: Amarillo, TX (1st), Dec. 12-16; Reserved, Dec. 17-30
TAYLOR, DAVID & NORMA: Lansing, MI (Kendon Dr.), Dec. 4-9
TAYLOR, ROBERT: Albion, PA (1st), Dec. 4-8; Homer City, PA, Dec. 12; Boswell, PA, Dec. 14-16; S. Charleston, WV (Davis Creek), Dec. 30
TRIPP, HOWARD: Dwight, IL, Dec. 4-9
VARIAN, WILLIAM: St. Joseph, MI (1st), Dec. 4-9; Flintstone, GA (NW Georgia Indoor Camp), Dec. 26-30
WHITWORTH, MARCUS: Muldrow, OK, Dec. 5-7
WILCOX, WALTER: Melfort, Sask., Dec. 4-9
WISEHART, LENNY & JOY: Lawrence, KS (1st), Dec. 5-9; Vandalia, OH, Dec. 28-30; Tipp City, OH, Dec. 31
WOODWARD, S. OREN & FAYE: Peoria, IL (Forest Hills), Dec. 4-9
 •Designates retired elders



The New Zealand District hosted the Australian Nazarene Preachers' and Wives' Retreat August 28-31 at the Willor Park Christian Conference Center, Eastern Beach, Auckland, New Zealand. The opening from 1 Corinthians 13 was given by Nazarene elder Sheck Moyo, evangelist and pastor of Zimbabwe, Africa (*far r., second row from top*). Dr. and Mrs. Robert Scott, superintendent of the Southern California District, the special workers, were used of the Lord in challenging the pastors and wives. Dr. Robert Woodruff (*second from r., second row from top*) brought the closing address. Besides New Zealanders, representatives from all three Australian districts were present. Pictured right of Rev. Moyo is the superintendent of the Western Australia District, Rev. John Kerr. Mrs. Kerr is in front of him. Second on right of back row is superintendent of the Australia Northern Pacific District, Rev. John White. Mrs. White and Superintendent and Mrs. Max Stone, of the Australia Southern District, could not attend due to illness. Second on front row (*l. to r.*) are Dr. and Mrs. Grady Cantrell, teachers of Australasian Nazarene Bible College; Dr. and Mrs. Robert Scott; and Superintendent and Mrs. Dwight Neuenschwander of the New Zealand District. Dr. and Mrs. Mulder, former Australasian Nazarene Bible College principal (*third and fourth from r., second row*), visited the retreat on their way home to Canada after a year of ministry to the Greek work in Australia.

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NAZARENE MARRIAGE ENRICHMENT NAMES ASSOCIATE TRAINER COUPLES

In the interest of multiplying its ministry, the Marriage and Family Life Office has designated seven couples as associates to assist J. Paul and Marilyn Turner in training couples for leadership. From their experience and training these couples will lead the three-day Marriage Enrichment Leadership Seminar. The critical objective of the seminar is to equip couples for the process of initiating, coordinating, and leading an ongoing marriage enrichment support system (groups) in the local church.

These couples will work in cooperation with the general offices of Marriage and Family Life as it relates to processing applications, seminar registration, certification, and the distribution of seminar materials.

These couples are commended to you, and inquiries are invited to the Marriage and Family Life Office as to how they can assist you in developing this Christ-centered ministry to marriages in your local church or district:

Richard and Sharon Bushey, Howell, Mich. (517) 546-1611—Eastern Michigan District.

Robert and Connie Dunn, Fresno, Calif. (209) 255-9468—Central California District.

Jerry and Judy Ferguson, Kailua-Kona, Hawaii. (808) 329-7687—Hawaii Pacific District.

Jerry and Nadine Powers, Colville, Wash. (509) 684-3858—Northwest District.

Bob and Monda Simmons, Columbus, Ohio. (614) 294-4719—Central Ohio District.

Tom and Linda Spalding, Richmond, Ind. (317) 935-4051—At Large Spanish/English.

Dick and Kay Young, Lemont, Ill. (312) 349-0454—Chicago Central District.

A free packet of information is available to interested persons—everything you need to know about the vital ministry of Nazarene Marriage Enrichment. Write J. Paul and Marilyn Turner, 6401 The Paseo, Kansas City, MO 64131. Or phone: (816) 333-7000, Extensions 364, 365. □



Robert and Connie Dunn



Richard and Sharon Bushey



Tom and Linda Spalding



Jerry and Judy Ferguson



Dick and Kay Young



Jerry and Nadine Powers



Bob and Monda Simmons



these new rates will affect Nazarene churches who employ laymen. However, the minister's situation will be different. Although employed by the local church, ordained and district-licensed ministers are required to pay Social Security (SECA) at the self-employment rate. For 1985, that rate will be 14.10 percent. However, a transitional rule is in effect, which allows a credit of 2.30 percent resulting in the net Social Security (SECA) tax rate of 11.80 percent for 1985. The minister is individually obligated to pay the Social Security tax quarterly along with estimated income taxes. Nearly all local church boards are "helping" their ministerial employees with the payment of Social Security taxes by way of a taxable cash reimbursement equal to the full amount due.

Local churches should carefully follow the instructions found in IRS Publication 15 "Circular E—Employer's Tax Guide" for 1985. This publication is available from the IRS to all employers. Questions on how the Social Security taxes affect local Nazarene churches may be directed to Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131, phone (816) 333-7000. □

ASSISTANCE PROVIDED TO REFUGEES OF VOLCANIC ERUPTION IN PHILIPPINES

The Nazarene Hunger and Disaster Fund has provided \$1,500 for relief aid to refugees made homeless by the September eruption of the Mayon volcano in the Philippines. Some 70,000 persons were made homeless by the eruption and were provided for in public schools in Legaspi City.

Nazarenes in the area assisted with food distribution and also showed a film about Jesus at the refugee centers. Officials fear the volcano may erupt again in the near future. □

—NN



Lava, ash, and steam issue from the Mayon volcano in the Philippines.

SOCIAL SECURITY REMINDER

On January 1, 1985, new Social Security tax rates will go into effect. Employees will have 7.05 percent of their wages withheld for Social Security (FICA) taxes. The employer will also

pay a matching amount (7.05 percent of wages paid to the employees). The combined amount of 14.10 percent will be sent to the IRS by the employer for each employee.

According to the most current laws,



Daisy Skinner Fritzlan (center), of the Bellefontaine, Ohio, church, observed her 100th birthday with sons Leslie (l.) and David (r.). She was appointed to missionary service in India by the 1911 General Assembly in Nashville. After a year of language study, she and Andrew David Fritzlan, who had preceded her to India in 1907, were married by Rev. L. S. Tracy, field superintendent. Their final term of service ended in 1932. Rev. Fritzland died March 1974, at age 93. Special birthday greetings came to her from the Northwestern Ohio District, from the local church, and from general church leaders.



Pictured (l. to r.) are Rev. Bob Benson and John T. Benson III, representing the estate for the late Robert Benson, presenting Dr. Homer Adams, president of Trevecca Nazarene College, with a check for \$100,000 for the John T. and Eva Green Benson Scholarship fund. The endowed fund, to provide scholarships for "students with the highest grade point average," is a memorial gift by Mr. Robert Benson for his parents. The Benson family has given generous support to TNC since the 1901 establishment of the college. Rev. J. O. McClurkan, founder of Trevecca, and John T. and his wife, Eva, were founders of the Benson Company in 1902. The Benson Company is the oldest and largest music publishing company of its kind in Nashville. Past contributions on the Trevecca campus are Benson Hall, a men's dormitory, and the Eva Green Benson Auditorium in the McClurkan Building.

MALAWI SOUTH DISTRICT ASSEMBLY REPORT

The ninth annual assembly of the Malawi South District met at Limbe, Malawi, October 10-11. District superintendent Listard K. Domoya brought his first report, showing good gains in all areas—membership, attendance and finance. Rev. Domoya was reappointed as district superintendent by the presiding general superintendent, Dr. Orville W. Jenkins.

Elected to the Advisory Board were



elders C. K. Phiri and J. Mzungu and laymen T. R. Mbendela and J. M. Chidule.

Mrs. Pauline Kamanga was re-

elected NWMS chairman; J. Laviwa was elected NYI chairman; and Rev. M. Chiunjiza was elected chairman of the Board of CL/SS. □

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FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

PITTSBURGH

The 77th annual assembly of the Pittsburgh District met at Butler, Pa. Rev. Jerry Lambert reported two new churches, Erie Millcreek and Indiana, Pa. Rev. Roy Fuller was elected district superintendent.

Presiding General Superintendent Jerald D. Johnson ordained Thomas Samuel Burkett.

Elders Mayne Minich, Glenn Eagle, and Donald Chamberlain and laymen Lauren Cousins, Willis Whiting, and James Hetrick were elected to the Advisory Board.

Viola Burch was elected NWMS president; Timothy Eyring was elected NYI president; and Deane Hardy was reelected chairman of the Board of CL/SS.

PHILADELPHIA

The 27th annual assembly of the Philadelphia District met at Allentown, Pa. District Superintendent

Paul D. Mangum, completing the third year of an extended term, reported.

Dr. V. H. Lewis, presiding general superintendent, ordained Allen L. Frank, Bradley T. Gilbert, Steven Grant, Alan W. Scott, and Mrs. Frances A. Patterson, and recognized the credentials of Larry C. Keiser.

Elected to the Advisory Board were elders Myron Richie, William Mowen, and Howard Chambers and laymen James Sullivan, Thomas Wetzel, and Robert Adams.

Mrs. Thomas Wetzel was reelected NWMS president; Rev. Kenneth Mingledorff was elected NYI president; and Rev. Ronald Moss was reelected chairman of the Board of CL/SS.

MOVING MINISTERS

SAMUEL W. BAYSE, JR., from Sunbury, Ohio, to Cleveland Garfield Heights

GARY D. COOPER from associate, Sebastian (Fla.) First (formerly Sebastian Highlands), to Dade City, Fla. (church-type mission)

NEVIN CROUSE from Circleville (North Huntingdon, Pa.) to Newell (W.Va.) First

CHARLES E. GINTER from Crestline (Bucyrus, Ohio) to Orrville, Ohio

THOMAS J. GOVIN from Clay, W.Va., to Lens Creek (Hernshaw, W.Va.)



Pictured (l. to r.) at the Kansas district assembly are: Dr. V. H. Lewis, general superintendent; ordinands and wives, Rev. and Mrs. Steven Reusch and Dr. and Mrs. Phillip Bolerjack; and Dr. R. J. Cerrato, superintendent of the Kansas District.

ROBERT L. GREEN from Mannington, W.Va., to Wellsburg, W.Va.

ELMER GUTHRIE to Winfield (Dunbar, W.Va.)

STEVEN R. HADDIX from associate, Langley (S.C.) First, to Terra Alta, W.Va.

DANIEL W. JACKSON from Ashland (Ky.) Grace to Newport (Ky.) First

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PAUL A. LAIRD from associate, Cincinnati Montana Avenue, to Fithian, Ill.
 RILEY LAWRENCE, JR., from Newell (W.Va.) First to Hendersonville, N.C.
 DAVID W. LEWIS from Parkersburg (W.Va.) Martown to Ellington (Caro, Mich.)
 JAMES A. MORRIS from Quick (Clendenin, W.Va.) to associate, Charleston (W.Va.) Elk River
 WARREN W. ROGERS, JR., from Jackson (Miss.) Bethany to Institute, W.Va.
 DOUGLAS J. RUSSELL from Brownvale (Alta., Canada) to Edmonton (Alta., Canada) Beverly
 CARL D. SMITH from Spencer, W.Va., to Man-
 nington, W.Va.
 MERVIN C. SMITH from Lens Creek (Hernshaw, W.Va.) to Charleston (W.Va.) Southeast

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 REV. DONALD and CHERYL COX, Chile, Furlough address: c/o Mrs. Ruth Stock, 1610 N. Madison Ave., Peoria, IL 61603
 MISS JEAN DARLING, India, Furlough address: c/o Mrs. A. Erskine, R.R. 8, Parkhill, Ont., Canada N0M 2K0
 MR. STANLEY and JO DOERR, Southern Africa, South, Furlough address: 618 6th Ave. S.E., Jamestown, ND 58401
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 DR. HARMON and BEVERLY SCHMELZENBACH, Kenya, Field address: P.O. Box 20025, Nairobi, Kenya, East Africa
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 MISS JEANINE VAN BEEK, Haiti, Furlough address: c/o European Nazarene Bible College, P.O. Box 109, 8201 Schaffhausen, Switzerland
 REV. TED and MARJORIE ZUERCHER, Africa Communications Council, Furlough address: Rte. 1, Box 53, Middle Point, OH 45863

*Specialized Assignment Personnel

RECOMMENDATIONS

I recommend REV. ROBERT W. ARMSTRONG, Box 187, Skowhegan ME 04976, who is entering the field of full-time evangelism. Brother Armstrong has served on the Maine District as an associate minister and full-time pastor. I know him to be a capable preacher of the message of heart holiness and heartily commend him to the pastors and churches of our great Zion.—J. E. Shankel, Maine district superintendent.

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154

VITAL STATISTICS

LONG-TIME MINISTER DIES

Rev. Harold J. Hart, 86, died in Prescott, Ariz., June 1. He was born in Flora, Oreg., the son of William and Clara Hart, pioneers in Wallowa County, Oreg.

Harold Hart graduated from Northwest Nazarene College and pastored churches in Marsing, Idaho, Dickinson, N.Dak., and Wichita Falls, Tex. He later was elected district superintendent of North Dakota. He also pastored churches in Oregon and Oklahoma. His last church was in Electra, Tex.

Rev. Hart served as an evangelist for 10 years and was dean of men at NNC in Nampa, Idaho, for 5 years. He spent more than 60 years as a minister of the gospel and was a poet and artist.

He is survived by his wife, Vivian, of Prescott; a

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daughter, Dorothy A. Prickett of Caldwell, Idaho; four grandchildren; and seven great-grandchildren.

RETIRED MISSIONARY DIES

Rev. Robert C. Wellmon, 71, retired missionary, died August 7. Rev. Wellmon served in Nicaragua, Central America; Uruguay, South America; and El Salvador, Central America; for a total of 22 years.

He is survived by his wife, Retha (Westmoreland) Wellmon; two daughters, Dolores Wood of Bethany, Okla., and Judy W. Chesnut of Mount Vernon, Ohio; four grandchildren: Barry and Bryan Wood and Tim and Melody Chesnut.

Dr. Ponder Gilliland, pastor of Bethany First Church, conducted the funeral, assisted by Rev. Joel Ortiz, Rev. Robert Hodgson, and Rev. Duane Springer.

DEATHS

REV. GILBERT ANDERSON, 92, Oct. 10, Wichita, Kans. Survivors: wife Rev. Sylvia (Frazier), and one brother. Ministry: Nebraska, Kansas, Oregon, and evangelism.

DUKE L. BANTON, SR., 81, Sept. 25, Hopkinsville, Ky. Survivors: wife Rev. Mary; two sons; two daughters; nine grandchildren.

THOMAS "DOC" BLAKENEY, 71, Sept. 2, Hazelhurst, Miss. Survivors: wife Myrtle (Norman); daughters Mrs. Carolyn Harbour, Mrs. Brenda Chapman, and Mrs. Nancy Pollard; six grandchildren; one brother.

ROBERT LOUIS CASEY, 67, Oct. 11, Kissimmee, Fla. Survivors: wife Judy; son Don; two grandchildren; his mother; two sisters.

MRS. MARY F. CONLEE, 76, Oct. 4, Blakesburg, Iowa. Interment: Montrose, Iowa. Survivors: husband Halma A.; daughter Twyla Talbert; son Darrell; 10 grandchildren; 9 great-grandchildren; one sister.

JEWEL MAE GARNER, 84, Sept. 24, Bethany, Okla. Survivors: daughters Mrs. Ann Springer and Mrs. Ruth Boyd; six grandchildren.

LECIL H. HEWETT, 73, Sept. 27, Walters, Okla. Survivors: wife Quintis; son Howard; two grandchildren; two great-grandchildren; two brothers.

CLAUDE B. LIVENGOD, 95, Sept. 13, Bethany, Okla. Survivors: sons Rev. C. Earl, Marion, Cecil, Rev. Vern, and Charles; daughter Fern Moose; 19 grandchildren; 34 great-grandchildren.

ESTHER CATHERINE TUBBS of Fremont, Calif., 73, Sept. 24, Blanket, Tex. Interment: Floydada, Tex. Survivors: husband Ralph S.; sons James P.; Bill, and Larry P.; eight grandchildren; two great-grandchildren; two sisters; five brothers.

EDWARD M. WIENS of Winfield, La., 66, Aug. 28, Pineville, La. Survivors: wife Marcia; brothers and sisters.

BIRTHS

to ROBERT AND MARSHA (MONTGOMERY) BALLARD, Kansas City, Mo., a girl, Jennifer Danae, Oct. 11

to JAMES AND AIMEE (GROVE) CLARK, Mount Vernon, Ohio, a boy, Nathan Lowell, Aug. 19

to DOUG AND MABETH (KAUFFMAN) CLEM, Kansas City, Mo., a girl, Deanna Jo, Oct. 18

to DOUG AND MOLLI (CLARK) CRADDOCK, Mount Vernon, Ohio, a girl, Annie Beth, Aug. 24



December 9
"A Magnificent Prayer"

December 16
"Stretch Out the Spear"

by W. E. McCumber, speaker

NEWS OF RELIGION

GERMAN MAGAZINE CASTS DOUBT ON DARWIN'S THEORY OF EVOLUTION. Recent scientific investigations have led to serious doubts about the validity of Darwin's theory of evolution, according to the popular German science magazine *GEO*.

In a lead article, Editor Uwe George stated, "Generations have eagerly accepted the theory of this great naturalist and turned it into a philosophy. No other theory in modern time had such an impact on society. Now this picture is beginning to falter."

The key element of Darwin's theory, gradual evolution by natural selection, no longer stands up to the latest scientific results, according to *GEO*. The development of insects is still not clear, the article says, as well as the descent of 26 groups of mammals.

Even the archaeopteryx, the "chief witness" of the doctrine of evolution, has lost its authenticity, says *GEO*. About 160 million years ago the bird suddenly developed feathers. According to the Darwinian theory this would only have been possible by the bird passing through many intermediate types of species.

Evangelical naturalists have been questioning the validity of Darwin's theory of evolution for years, said *GEO*, by emphasizing that the biblical account of creation does not contradict natural science. Evangelicals now find support from naturalists like English paleontologist Gordon E. Taylor, who is quoted in the magazine as saying, "The idea of a preconceived plan instead of a succession of coincidences suggests itself." □

600,000 NEW TESTAMENTS PROVIDED FOR PRISONS. The International Bible Society and International Prison Ministry are cooperating to provide 600,000 New Testaments for prison inmates over the next 18 months.

"Our goal," says Bible Society President James R. Powell, "is to place a New Testament in the hand of every prison inmate in this country who will accept one."

The Dallas-based International Prison Ministry will arrange for distribution of the Scriptures through its contacts with prison chaplains and other prison ministries. The books will be sent without charge to institutional chaplains, prison ministry groups, and individual prisoners on request.

The special editions of the *New International Version* of the New Testament are being published by the International Bible Society. The first shipment of 100,000 was available for distribution on November 1. An additional 100,000 will be published every three months until the goal of 600,000 is reached. □

SEXUAL ABUSE OF GIRLS AFFECTS 28 PERCENT BEFORE AGE 14. A new survey of 930 women in the San Francisco area indicated that 28 percent of girls will be sexually abused by age 14 and that 38 percent will have had that experience by the time they are 18.

The study, conducted by Diana E. H. Russell of Mills College, showed that sexual abuse of women is more prevalent than previously believed. Earlier estimates of the number of women victimized ranged from 20 to 33 percent, said Russell.

For this study, sexual abuse was defined as "unwanted sexual contact, ranging from kissing and fondling to rape." Russell attributed the increase in sexual abuse to child pornography and the "sexual revolution."

Of women who were incest victims, 17 percent said they were abused by stepfathers; only 2 percent were abused by their biological fathers. Of all the women in the study, 4.9 percent had been abused by an uncle, 4.5 percent by a father, 3 percent by a cousin, and 2.2 percent by a brother. Strangers made up only 11 percent of the abusers, while 29 percent were relatives and 60 percent were known but unrelated to the victims. □

to GLENN AND RITA (BOOTHE) FEVEYEAR, Delta, Pa., a girl, Renee Nicole, Oct. 5
 to LOREN AND SUSAN (WRIGHT) HENRY, Baker, Oreg., a boy, David Jon, Aug. 27
 to LYNDEN AND JAYNE (WEAVER) LEE, Duncan, Okla., a boy, Travis Jayden, Oct. 4
 to ROGER AND DIANE (POWER) McCRUMMEN, New York, N.Y., a girl, Katherine Evangelyn, Sept. 10
 to CHARLES AND PEGGY (PARKER) PAYTON, Kansas City, Mo., a boy, Kevin Michael, Sept. 7
 to REV. JOHN AND VICKIE (LUCAS) PORCH, North East, Md., a girl, Heather Irene, Oct. 22
 to MATTHEW AND CINDY (WRIGHT) REYNOLDS, Suisun, Calif., a girl, Desiree Kathleen, Sept. 6
 to DR. KEITH AND JUDY (PEPPER) VENNUM, Lakeland, Fla., a girl, Elizabeth Kay, Sept. 2
 to MARK AND BARBARA (BEECH) YORK, Montague, Calif., a girl, Marci Rena, Oct. 21

MARRIAGES

MARNA LOU COLESTOCK and JACK FOSTER BEATTY at Plain City, Ohio, Aug. 25

RENESSA JEWEL CARDWELL and MARK DAVID KLINK at Dodson, Tex., Sept. 8

MELISSA KAY LOCKERT and BRADLEY MARION LEQUIEU at Little Rock, Ark., Oct. 12

ANNIVERSARIES

The children of REV. AND MRS. G. D. CRAKER honored them with a golden wedding anniversary reception October 6, at the Spokane, Wash., Valley Church. Their children are: a daughter, Velma Hile of Los Angeles, and sons, Gil of Kennewick, Wash., and Rev. Randall, of Leavenworth, Wash.

The Crakers have pastored five churches, all in the state of Washington: Carson, Pullman, Goldendale, Zillah, and Spokane Crestline. Currently he is on the

pastoral staff at the Spokane Valley Church. Friends from each of these churches attended the reception.

The Crakers were married October 5, 1934, in Boise, Idaho.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Jerald D. Johnson, Chairman; Charles H. Strickland, Vice-Chairman; William M. Greathouse, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

How do Nazarenes interpret the doctrine of predestination as presented in Romans 9, specifically verses 15, 17-23? How are these verses reconciled with scripture that supports the free will doctrine?

Romans 9:15 quotes the words of God to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Verse 18 declares, "Therefore has he mercy on whom he will have mercy, and whom he will he hardens."

While Scripture affirms that God exercises mercy and judgment sovereignly, nowhere does it state or imply that He does so arbitrarily or capriciously.

We are told on whom God has mercy—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7, italics added). The invitation supposes that the wicked can *repent if they will* and will find mercy if they do.

This is what we believe, that God's grace has made it possible for all who hear His word to repent and believe, so that any failure to do so is caused by their wicked refusal, not their helpless inability.

Pharaoh is the classic example of those whom the Lord hardens, that is, those who deliberately harden themselves by refusing to hear and heed God's word.

Verse 22 speaks of "vessels of wrath fitted to destruction." That which fits them is their own sin, while that which prepares "vessels of mercy" for "glory" is the pardoning and sanctifying grace of God in Jesus Christ received by faith, as the whole tenor of Romans, and all of Scripture, declares.

Search all of Scripture and you will find no case where God hardened the heart of any person who

was willing to hear and obey Him. Nor does the Bible anywhere affirm that the Divine Potter ever made a vessel for the purpose of destroying it. But the Bible does clearly affirm that God wills all to be saved and takes no pleasure in the death of the wicked (1 Timothy 2:4; Ezekiel 33:11).

We believe, not in naturally free will, but in graciously *freed* will—the will freed by prevenient grace to turn from sin and trust in Christ. We believe that God's decree of election is not hidden in His mind but disclosed in His Word: "He that believes on the Son has everlasting life; and he that believes not the Son shall not see life; but the wrath of God abides on him." □

What is your standpoint on today's contemporary gospel music, for example, anything from Sandi Patti to Petra? Is any kind of gospel music OK, no matter how it sounds, as long as it praises the name of our Lord? Since we cannot worship Him as David in the Old Testament, nor as the angels in heaven, how can we worship today?

Also, is it OK to dance, as David talked of in Psalms 149 and 150, to the gospel music of today, even inside the church doors?

I am a poor choice to answer your question, for I never heard Sandi Patti and never heard of Petra.

I know that music tastes are subjective. Some argue that God can, and does, use all types of music, so long as the lyrics honestly set forth Christian doctrine. The young usually prefer different music from the old. For the sake of reaching the young, and keeping the peace of the church, I have often submitted to what I did not really enjoy. I am not willing to elevate my personal opinion and preference to the level of law. I am for any music that, in lyrics and tunes, glorifies God, honors Christ, and helps people.

What kind of dancing Psalms 149 and 150 refer to, I don't know. But the official position of the Church of the Nazarene about social dancing is stated in the *Manual*, paragraphs 33.4 and 904.6, and that makes my personal opinion unnecessary and irrelevant.

How should we worship today? As the Bible teaches—joyfully, musically, decently, orderly, and "in spirit and in truth." □

THE CHURCH SCENE

November 4 marked the third anniversary of **Anderson, S.C., First Church**, which started with 13 charter members. They now have 28 members, with an average attendance of 35. The congregation had a mortgage-burning

and property dedication of the six acres of land purchased in July 1983. The cost was \$45,000, of which \$15,000 was received from the South Carolina District. The Lord provided the other \$30,000 through members and friends of the church.

Rev. Herb Nessath, a retired Nazarene pastor from Clearwater, Fla., was guest speaker during a revival held October 30—November 4. □



A dedication service for the Fort Worth Northside Church was held July 1. Mayor Virgil Anthony; Dr. Joe George, DSA building management; Dr. Lyle Eckley, former district superintendent; and Rev. Gene Fuller, district superintendent, were present. Pastor Clifton Wooldridge led the congregation in the act of dedication. Dr. Orville W. Jenkins, general superintendent, delivered the dedicatory address. The present facility (Phase I) contains 13,000 sq. ft. of floor space, featuring a foyer, multipurpose sanctuary and gymnasium, with choir and worship center area, a fireside and fellowship room, kitchen, and Sunday School rooms and offices. Church and property is valued at \$850,000, with an indebtedness of \$265,000. The local congregation celebrated its 50th anniversary October 28.



Rev. Lee McCleery (l.), pastor of Kansas City Central Church, is shown presenting to Dr. Norman Miller, general treasurer, a check in excess of \$21,000, covering payment of the General Budget that was due last year. The delay in payment occurred because the church was going through a heavy building and expansion program and got caught in the rising costs of today's economy. Rev. McCleery, who assumed the pastorate less than a year ago, told the church that he has always paid his General Budgets. The church, too, has had this history. They refinanced and have paid their budgets in full.



The Innisfail, Alta., church recently held a special weekend of spiritual renewal centered around the theme "Yes, Lord, Yes." Special speaker for the weekend was Mr. Robert Parker, an architect and laymen from Pasadena, Calif., First Church. Mr. Parker is chairman of the Building and Expansion Committee of Pasadena First Church and has taken a leave of absence from his secular employment to contribute full-time service to his local congregation and to participate in special weekends such as in Alberta. Shown is Merrill Stewart (r.) of Innisfail presenting a banner prepared by the Innisfail Church for the Pasadena Church to Robert Parker. The Holy Spirit dealt in the lives of people, bringing a sense of renewal and a longing to serve God more effectively.

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The Kenneth City Church, located in the St. Pete-Clearwater area of Florida, celebrated the dedication of their new sanctuary complex Sunday, July 15. The 13,000 sq. ft. facility includes a 600-seat sanctuary, administrative offices, classrooms, and rest rooms. Laypersons worked as unpaid volunteers throughout the project. As a result, the building valued at \$650,000 was constructed for \$360,000. Special guests included Dr. Eugene L. Stowe, general superintendent; Dr. J. V. Morsch, Central Florida district superintendent; Rev. C. E. Winslow, first pastor; and the Blues, song evangelists. D. Randy Berkner is the pastor.



July 8, the new sanctuary of the Belpre, Ohio, church was dedicated. Dr. J. Wilmer Lambert, district superintendent, and Robert T. Collins, missionary, were featured in the service. Over 200 people were in attendance. The sanctuary has a seating capacity of 300. Also in the new addition are two offices, two classrooms, nursery, and rest rooms. The pastor is Rev. Robert L. Stewart.



The Erick, Okla., church celebrated its 75th anniversary July 8, with special speakers Dr. M. Bert Daniels, Dr. J. Lewis Ingle, Mrs. Mattie Shepherd, Dr. Ray Hance, and former pastors Marvin McDaniel, Bill Ray, Lonnie Brown, J. W. Livingston, Dr. J. Lewis Ingle, and Mrs. Foy Bullock, widow of Foy. These, with visiting laymen from six states, made the day a time of rejoicing over God's guidance. This local church was one of the first organized in Oklahoma by Dr. C. B. Jernigan. In these 75 years some 28 ministers, missionaries, and teachers have served several world areas and have organized more than 70 churches in the U.S. and abroad. A ground-breaking ceremony was directed by Pastor Gene Keith for the new building soon to be erected. Also participating in the ceremony were District Superintendent M. Bert Daniels, Lester Callis, Travis Turner, David Gibson, Camella Henson, and Ayliffe Garrett. More than \$6,000 additional building fund gifts were received.

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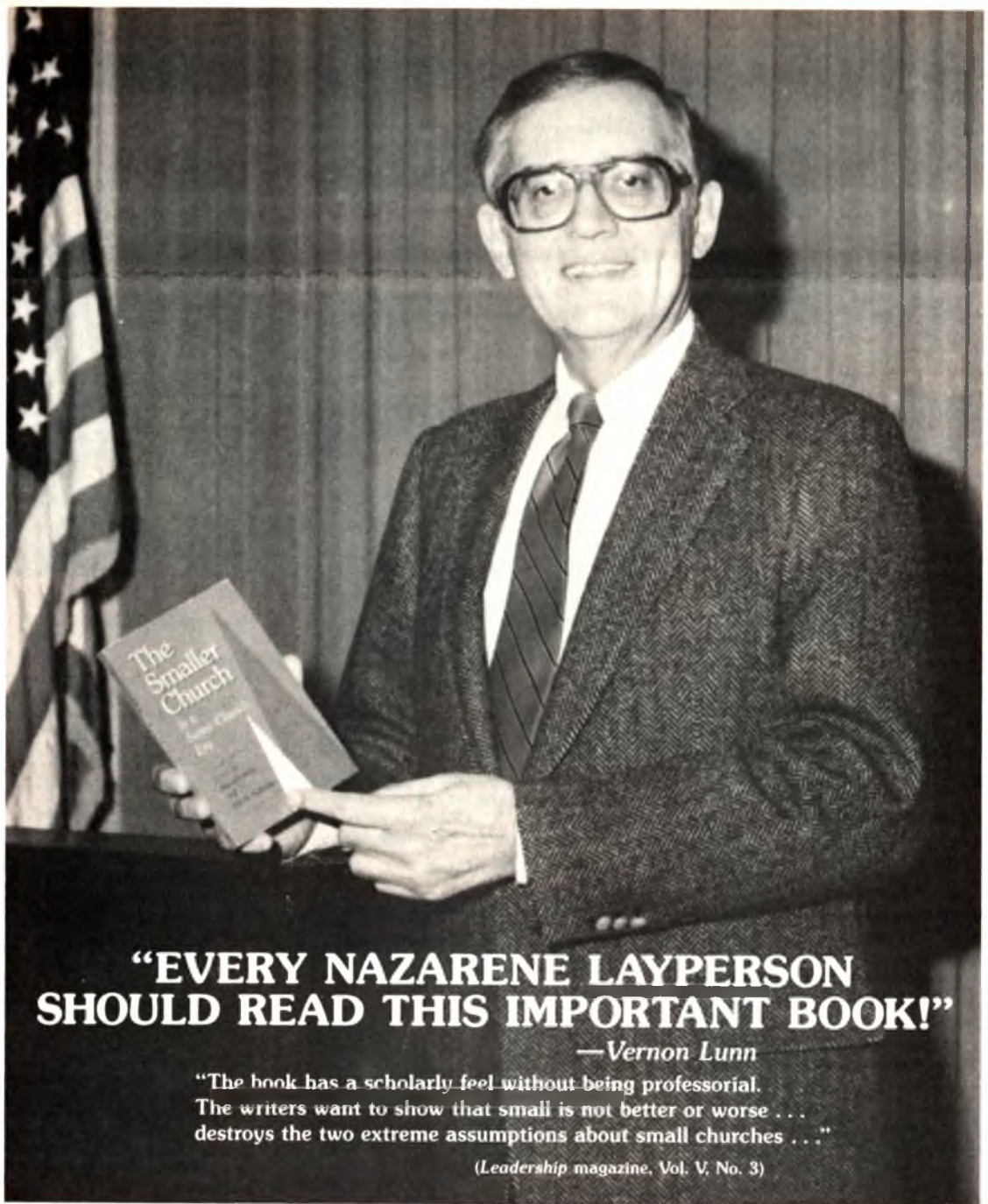
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GAINS BY PROFESSION OF FAITH HIGHLIGHT 1984 CHURCH STATISTICS

Membership gains by profession of faith climbed to a record 53,505 in 1984 in the Church of the Nazarene, according to statistics just released by Dr. B. Edgar Johnson, general secretary. At the same time, the reception of "New Nazarenes" from other denominations totaled 4,036 (a 66% increase over 1983). These figures combined show that there were 57,541 "New Nazarenes" in the 75th Anniversary Year, up 7,403 from 1983.

Nazarenes paid \$21,634,724 more in 1984 than the previous year for a total of \$335,461,876 (a gain of 6.98%).

Church membership (full and probationary) grew to 749,797 in 1984, an increase of 2.71%. In the United States the increase was 1.66%.

Sunday School enrollment was up 5,957 for a total of 1,134,413 (a .53% increase).

The report also indicated that there are now 10,000 ordained elders and 3,939 licensed ministers in the denomination. □

—NN

COMMERCIAL EXHIBITS AT GENERAL ASSEMBLY

For the first time in the history of the denomination, commercial exhibits will be permitted at a General Assembly when that body convenes in Anaheim, Calif., next June, according to Dr. B. Edgar Johnson, secretary of the General Arrangements Committee.

One hundred and fifty booths will be available for commercial operators in the Exhibition Hall of the Anaheim Convention Center. The exhibit theme is "Serving the Church—That the World May Know."

Individuals or businesses who have a product or service that assists the church or individual Christians to accomplish their ministry and mission are invited to become a commercial exhibitor.

Persons interested should contact the General Assembly Office at Headquarters. □

—NN

NAZARENES PROTEST PORN AT 7-ELEVEN

Nazarenes around the country participated in the nationwide picket of 7-Eleven stores, Saturday, October 27, to protest that store's role as the num-



Members of the Olathe, Kans., Westside Church picketing a 7-Eleven store in their community to protest the sale of pornographic magazines.

ber one outlet for pornographic magazines in America.

In the Kansas City area, a protest picket was sponsored at a neighborhood 7-Eleven by members of the Olathe, Kans., Westside Church. The picket was coordinated by layman Steve Broomhead who serves in data processing at Nazarene Headquarters. Steve said that more than two dozen members, including infants, teens, and parents, braved winds and rain to show their concern about the pornography problem.

"Show of support for our cause from passing motorists ran about five-to-one," said Steve. "One patron pulled up to the gas pumps, but left without making a purchase after reading our signs."

The picket was coordinated nationally by the National Federation for Decency in Tupelo, Miss. □

—NN

MANC ADMINISTRATOR APPOINTED TO MATCHING FUNDS STUDY COMMITTEE

Dr. Roger Parrott, development director at Mid-America Nazarene College, has been selected to serve on the National Commission on Corporate Matching Gifts. He is the only representative of a church-related school to serve on that body. The special commission has been appointed by the Council for the Advancement and Support of Education (CASE) to investigate charges of fraud in the matching funds program. CASE is the governing body of fund-raising for hospitals, colleges, and other nonprofit institutions in the United States.

Dr. Parrott says the matching funds program has been misused by some individuals and colleges at the expense of corporations, so there is a danger that the program may be discontinued.

Some 3,000 companies participate in the matching funds program, which provides about 2.5 to 3 million dollars

annually to the eight Nazarene colleges in the United States. □

—NN

"WELCOME" SPOTS HONORED BY ADVERTISING GROUPS

One of the "Welcome to the Church of the Nazarene" television spots has received the coveted "Merit Award" from the Art Director's Club at their 63rd Annual Exhibition. This award is the equivalent of an "Academy Award" in the field of advertising.

The ad featuring the baby of an unwed mother in Pasadena was the spot that garnered the award.

All four of the "Welcome" spots were honored with the "Certificate of Distinction for Creativity" by ART DIRECTION MAGAZINE for 1984 in the public service TV commercial category.

The commercials (which emphasize the family-like atmosphere of the Church of the Nazarene) were produced by Rumrill-Hoyt, Inc., and are available to churches who would like to promote the denomination in their area. □

—NN



Paul Skiles (l.) and Ray Hendrix (r.), of Media Services, hold the recent awards honoring the "Welcome to the Church of the Nazarene" spots.

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